STATISTICAL ACCOUNT OF BENGAL.

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VOLUME XVII.

NGBHUM DISTRICT, TRIBUTARY STATES OF CHUTIA NAGPUR, AND MANBHUM.

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PREFACE

TO VOLUME XVII. OF

THE STATISTICAL ACCOUNT OF BENGAL.

THIS Volume treats of the British Districts of Singbhúm and Mánbhúm, and the collection of Native States subordinate to the Chutiá Nágpur Commission. Mánbhúm, with the adjoining estate of Dhalbhúm in Singbhúm District, forms a continuation of the plain of Bengal Proper, and gradually rises towards the plateau of Chutiá Nágpur The population, which is now comparatively dense, is largely composed of Hindu immigrants, and the ordinary codes of judicial procedure are in force. In the tract of Singbhúm known as the Kolhan, a brave and simple aboriginal race, which had never fallen under Muhammadan or Hindu rule, or accepted Bráhmanism, affords an example of the beneficent influence of British administration, skilfully adjusted to local needs. In three estates in Singbhúm, as in the seven States which constitute the Tributary Maháls of Chutiá Nágpur, petty chiefs exercise their hereditary rights of government, subject to the minimum of English interference, but effectually restrained from the abuse of their powers.

Primeval forests, the home of many species of large game, still cover a great portion of the country. Cultivation is confined to the narrow valleys of the hill torrents, which are

carefully embanked and terraced for the rice crop. Mineral wealth abounds, but the natural difficulties of communication are so great as to have hitherto prevented the development of these resources. Towns, or even large villages, do not exist. The chief export trade consists of forest products; and pasture-rates levied on the herds, driven annually from the plains to graze in the jungle, constitute an important part of the income of the landholders.

The total area dealt with in this Volume amounts to 24,836 square miles, containing in 1872 a population of 1,816,573 souls.

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1877.

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INTRODUCTORY NOTE.

WEIGHTS AND MEASURES.

THE local weights and measures are given in detail at pp. 85-86 and 319 20. In some instances in the following volume, these weights and measures have been converted into their English equivalents, and the native names have not been added. In such cases the reconversion from the English equivalents may be effected with sufficient accuracy in accordance with the following tables:—

MONEY.

1 pie ($\frac{1}{12}$ of an ánná) = $\frac{1}{2}$ farthing.
1 pice ($\frac{1}{4}$ of an ánná) = 1$\frac{1}{2}$ farthings.
1 ánná ($\frac{1}{16}$ of a rupee) = 1$\frac{1}{2}$ pence.

The rupee is worth, according to the rate of exchange, from 1s. 8d. to 2s.; but for conventional conversions it is taken at 2s.

WEIGHTS.

The unit of weight is the ser (seer), which varies in different Districts from about 1$\frac{1}{2}$ lbs. to 2·205 lbs. This latter is the standard ser as fixed by Government, and corresponds to the metrical kilogramme. For local calculations in Lower Bengal, the recognised ser may be taken at 2 lbs. The conversion of Indian into English weights would then be as follows:—

1 chhaták ($\frac{1}{16}$ of a ser) = 2 oz.
1 ser ($\frac{1}{40}$ of a maund) = 2 lbs.
1 man or maund (say) = 82 lbs.

LAND MEASURE.

The unit of land measure is the bighá, which varies from $\frac{1}{3}$ of an acre to almost 1 acre. The Government standard bighá is 14,400 square feet, or say $\frac{1}{3}$ of an acre; and this bighá has been uniformly adopted throughout the following volume.

I shall be grateful for any corrections or suggestion which occur to the reader. They may be addressed to me at the India Office, Westminster.

W. W. H.

BENGAL SECRETARIAT LIBRARY

STATISTICAL ACCOUNT

OF THE

DISTRICT OF SINGBHUM.[1]

THE District of Singbhúm (Sinhbhúm) forms the south-eastern portion of the Chutiá Nágpur Division, and lies between ° 59′ 0″ and 22° 53′ 0″ north latitude, and 85° 2′ 0″ and 86° 56′ 0″ ast longitude. It contains a population of 415,023 souls, as ascertained by the Census of 1872; and an approximate area, as returned y the Surveyor-General in 1875, of 4503 square miles. The chief own and Administrative Headquarters of the District is Cháibásá, situated in 22° 23′ north latitude and 85° 41′ east longitude. It is generally supposed that the patronymic of the ruling Rájput chief has given the name of Sinhbhúm (Sinha-bhúmi or Lion-land) to the country; but Colonel Dalton thinks that Singbonga, the Kolarian name for God the Creator, affords a derivation quite as likely. If the latter be the true derivation, the name would be Singbhúm; and this spelling has been adopted throughout the following Account.

[1] The principal sources from which this Statistical Account has been compiled are as follow:—(1) The five series of Special Returns furnished by the Deputy-Commissioner; (2) Special Medical Return furnished by the Civil Surgeon. (3) Return of Area, Latitudes and Longitudes, etc., supplied by the Surveyor-General; (4) Report on the Topographical Survey of Singbhúm District, by Captain G. C. Depree, 1868; (5) Mr. H. Ricketts' Report on Singbhúm District, 1854; (6) *Ethnology of Bengal*, by Colonel E. T. Dalton, C.S.I.; (7) Bengal Census Report, 1872, with subsequent District Compilation in 1873, by Mr. C. F. Magrath, C.S.; (8) Deputy-Commissioner's Report on the Land Tenures of the District; (9) Annual Reports of the Commissioner of the Chutiá Nágpur Division; (10) Annual Reports of the Inspector-General of Police for 1870, 1871, and 1872; (11) Report of the Inspector-General of Jails for 1870–71, with special Jail Statistics for the years 1857–58, 1860–61, and 1870, compiled in his office; (12) Annual Reports of the Director of Public Instruction; (13) Postal Statistics for the years 1861-62, 1865–66, and 1870–71, furnished by the Director-General of Post Offices; (14) Report of the Famine Commissioners, 1867; (15) Report on the Charitable Dispensaries of Bengal for 1872

BOUNDARIES.—Singbhúm is bounded on the north by the Districts of Lohárdagá and Mánbhúm, on the east by Midnapur, on the south by the Tributary States of Orissa, and on the west by Lohárdagá and the Tributary States of Chutiá Nágpur. The boundaries of Singbhúm for the most part follow the crests of the hill ranges, which wall in the District on all sides; but, owing to the fact that few of the ranges have distinctive names, it is impossible to define the course of the boundary-line more precisely. A portion of the northern boundary, fifteen miles in length, is marked by the Subarnarekhá river, which fills a gap between two hill ridges; and a still smaller part of the southern boundary coincides with the same river, which here separates Singbhúm from the Orissa Tributary State of Morbhanj. Farther west, again, the Baitaraní river, rising in Keunjhar, forms eight miles of the boundary between that State and the District of Singbhúm.

JURISDICTION.—The above boundaries were fixed in 1846, when the *parganá* of Dhalbhúm was added to the District, and apply to the civil, criminal, and revenue jurisdictions, which are all coterminous with each other. The Civil Procedure Code has never been formally extended to the entire District of Singbhúm, but is considered to be in force in the Fiscal Division of Dhalbhúm. The remainder of Singbhúm is administered in the political department, the principles of the Civil Code being observed as far as possible. Appeals from the Chiefs and Deputy-Commissioner lie to the Commissioner of Chutiá Nágpur, and not to the High Court. Similarly, the operation of the Criminal Procedure Code is confined to Dhalbhúm and the Government estate known as the Kolhán; while the political estates of Sáraikalá, Kharsáwán, and Paráhát are subject to the final jurisdiction of the Commissioner of the Division. In the revenue department, Dhalbhúm, the Kolhán, and the sequestrated estate of Paráhát are administered by the Deputy-Commissioner; the estates of Sáraikalá and Kharsáwán being managed by their respective Chiefs.

GENERAL ASPECT.—The central portion of Singbhúm District is occupied by a long undulating tract of country, running east and west, and enclosed by great hill ranges which block the view on every side. The depressions which lie between the successive ridges of the surface, are terraced for rice cultivation on the system followed in the Districts of Hazáribágh and Lohárdagá; and the scenery in the more fertile part of Singbhúm is not unlike that of

Chutiá Nágpur proper. There are the same purple rocks, the same dark red of the upturned soil, and the same alternate stretches of low lying bright green rice crops and upland cereals, oil-seeds, or pulses. But the fine clumps of mango trees are wanting; and the lower levels of the near hillsides have been cleared of their picturesque forest, and look bare and dry. This central strip, extending from the Subarnarekhá river on the east to the Angárbari range on the west of Cháibásá, is the most fertile part of Singbhúm. It is fairly clear from forest, and varies in elevation above sea-level from 400 feet near the Subarnarekhá, to 750 feet around the station of Cháibásá. To the south of this, is an elevated plateau embracing 700 square miles of country, where the general level rises to upwards of 1000 feet, and meets the hills of the Orissa Tributary State of Keunjhar. The west of the District bordering on Chutiá Nágpur is a mountainous tract of vast extent, sparsely inhabited by the wildest of the Kols, and considered by Colonel Dalton to be the region from which that tribe first descended into the plains of Singbhúm. The extreme south-west corner, bordering on the Tributary State of Gángpur, is a still grander mass of mountains, rising to the height of 3500 feet, and known as 'Saranda of the seven hundred hills.' The population is very scattered, and the whole of Saranda contains but a few poor hamlets, nestled in deep valleys, and belonging for the most part to one of the least reclaimed tribes of Kols.

HILL SYSTEM.—Most of the rocks in the District are of metamorphic origin. On the north-west lies the extensive gneiss plateau of Chutiá Nágpur proper, from which countless rocky spurs strike out into Singbhúm. The more prominent of these attain an elevation of 2900 feet. The Layádá range, out of which they spring, takes a general direction from east to west. Directly north of the station of Cháibásá, the old road to Chutiá Nágpur passes over the commanding range of Chaitanpur in the estate of Kharsáwán, which attains an elevation of 2529 feet, and is accessible only for men and beasts of burden. On the east and south of the Subarnarekhá river, a conspicuous ridge, known as the Kápargádi range, rises abruptly from the plain. The highest peak of this is 1398 feet above the sea; and from that point the range runs in a south-easterly direction until it culminates in the Tuiligár hill 2492 feet high. Thence again the ridge gradually widens out, and forms the northern limit of the Meghásani range in the Orissa Tributary State of Morbhanj. The rocks of the Kápargádi range are all of a schistose character, running

into gneiss; and on the northern face of the ridge are copper-bearing beds, which will be further noticed in the section on Mines and Quarries (pp. 99–103). On the S.W. of the District is a series of hills without any general name, which rise to a height of 3500 feet, and entirely occupy the tract of country referred to above as 'Saranda of the seven hundred hills.' This mass of hills extends southwards towards Cattack, and northwards into the estate of Paráhát, but is not connected with the plateau of Chutiá Nágpur. For some way to the south-west of Paráhát a remarkable break occurs, where the ridge dies away, and leaves a pass only 850 feet high between these hills and the spurs of the Chutiá Nágpur table-land. Through this natural gap Captain Depree proposed to lead a direct line of railway from Calcutta to Nágpur in the Central Provinces, and thus effect a considerable saving over the present route by way of Jabalpur, besides opening up the coalfields of Gángpur and Ráigarh, and the grain-producing plains of Chattisgarh. A conspicuous spur of the Saranda mass of hills stretches out towards Chaibásá, and culminates in the peak of Angárbari, 2137 feet high; while twelve miles to the south-west of the station the shale hill of Marmarái rises to a height of 1861 feet. Fairly good slate, and purple, red, and yellow earths are obtained from this latter hill. On the north of the Subarnarekhá, again, lies a considerable range, with a maximum height of 1700 feet, which forms the boundary with Mánbhúm and partly with Midnapur. The undulating central strip which is enclosed by these ranges is traversed in all directions by trap dykes, rising sometimes to one or two hundred feet above the surface. These dykes consist of fragments of rock of all sizes, and mostly of an angular form. The fragments are not bound together by intervening layers of earth, and it is possible to look down several feet into the interior of the dyke. The rock itself is of a greenish-black colour, and so hard that no steel tool will cut it. When heated, however, by the sun's rays and suddenly cooled by the rain, it splits in all directions, and thus acquires the fragmentary structure described above. Two other isolated hills are mentioned by the Deputy-Commissioner,—Ladá hill in the Estate of Sáraikalá, and Lapso hill in Kharsáwán,—but their heights are not ascertained. The irregular contour of the Singbhúm hills is due to the crystalline rocks of which they are composed; and they display, as a rule, a broken outline of sharp-backed ridges and conical peaks. For the most part, they are covered with thick forest, except on the

borders of the fertile central plateau, where many of the lower slopes have been cleared for the purpose of cultivation.

River System.—Owing to the peculiar position of Singbhúm as an elevated basin bordered by mountain ranges, the drainage system of the District is somewhat complicated.

The Subarnarekha river with its minor feeders drains the eastern portion bordering on Midnapur. It enters Singbhúm on the north, and has a course of eighty miles through the District in a south-easterly direction. The river bed is rocky, and the stream rapid until it reaches the level plains of Midnapur. The chief affluents of the Subarnarekhá are the Kharkai and Sanjai, which meet one another in the Sáraikalá Estate, and join the main stream on the northern boundary between Singbhúm and Mánbhúm The Kharkai rises in the Meghásani hills of Morbhanj State, and, after entering Singbhúm District, receives the drainage of the elevated plateau which rises to 1000 feet on the south of the station of Cháibásá. It then crosses and partially drains the level strip which forms the centre of the District, and meets the Sanjai coming from the west. Its entire course from its source to its junction with the Subarnarekhá is 90 miles, 46 miles of which lie within Singbhúm District. The principal feeders of the Kharkai are the Raro, Terlo, and Káno. The Sanjai river rises in the Paráhát hills to the west, and drains the northern and central portions of the District, meeting the Kharkai in Sáraikalá, and falling into the Subarnarekhá on the Mánbhúm boundary. Its chief feeders are the Sonai, Sonkuá, and Binjai, and its entire course measures 60 miles. A third affluent of the Subarnarekhá is the Garhá, an insignificant stream, with a total course of only 32 miles.

The Koel river, sometimes called the South Koel, rises on the plateau of Chutiá Nágpur proper, a few miles to the west of Ránchí. After passing off the plateau near Belsiángarh, with a fall of 120 feet in three successive cascades, it enters Singbhúm from the west, and receives the drainage of the mountainous region of Saranda. The length of its course in Singbhúm is 38 miles. The affluents of the Koel are the North Káro, the South Káro, and the Koiná. The North Káro rises in Chutiá Nágpur, drains the north west corner of Singbhúm, and meets the Koel some distance north of Saranda, after a course of 12 miles within the District. The South Káro rises in the Tributary State of Gángpur, crosses the north-west corner of Keunjhar, then turns north, draining parts of

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ıe high plateau to the east, and finally falls into the Koel at Arandpur, after a course of 37 miles in Singbhúm. The Koinā is a large hill stream, which rises in and drains a portion of Saranda. It has a total course of 36 miles, all within Singbhúm.

THE BAITARANI river forms the boundary between Singbhúm and the Orissa State of Keunjhar for 8 miles of its course. Its tributaries are insignificant streams.

The beds of all the rivers are rocky, and considerable barriers of rock exist in many parts of their courses. The banks are steep, and covered with jungle, and no system of river-bank cultivation is known in the District. The river currents are for the most part rapid; very little silt is deposited; nor are there any conspicuous instances of alluvion or diluvion. Two fords—at Chandarekhá on the Subarnarekhá river, and over the Kharkai near Cháibásá—require to be crossed in boats during the rains. In the dry season the rivers are fordable at almost any point, but in seasons of full flood the stream is too violent to allow a boat to cross with safety. It follows that none of the rivers are likely to be made available for navigation; but in many places their currents might be utilized as a motive power for machinery. Cases of loss of life by drowning are stated to be extremely rare.

There are no canals or lakes; and the only form of artificial irrigation that is practised is the construction of embanked reservoirs across the upper ends of the natural depressions, in which rice is grown. Water is thus stored during the dry months, and is let out upon the crop by drains cut through or round the embankment. Such reservoirs, however, are almost entirely confined to the Sáraikalá Estate and the better cultivated parts of Dhalbhúm *parganá*. Artificial wells are rare; and the natives get their drinking water either from tanks, or from the natural springs (*dáris*) which are found in the low-lying lands. These are usually enclosed in a framework of wood, to preserve the spring from surface pollution. There are no fisheries nor fishing towns, nor any communities which gain a livelihood from river traffic.

MINERAL PRODUCTS.—Iron is to be obtained in a nodular form in most of the hill ranges. The nodules are small, of a dull red colour, and show a glossy surface if subjected to friction. Ore also occurs in the form of a black earth, which is rich in metal, and is usually found in stratified masses, which have to be dug out and broken in pieces before smelting. The furnaces used are built of

mud in a cylindrical form, and are about three feet high. They are charged from the top with alternate layers of ore and charcoal; and, after smelting, the iron is raked out from the bottom of the furnace. The blast is obtained from two cup-shaped bellows, which are worked alternately with the feet.

Gold is found in the sands of the rivers, in the form of spangles. The richest field, Sonápet, or 'the mother of gold,' is the valley of the Sonai river, below the plateau opening on the Kharsáwán Estate. The sandy deposits of the numerous feeders of this river are washed, and a man who works regularly may expect to get on the average three farthings, or half an *ánná's* worth of gold a day. A yield of two or three *ánnás* (3d. to 4½d.) is a rare occurrence.

Formerly copper was obtained at the foot of the range of hills in Dhalbhúm, of which Rangámáti is a commanding peak. The schistose rocks still display a trace of the metal, and local tradition ascribes the mining works to the Jains. The present population are quite ignorant of the art; but the old workings near Miriá and Pathalgorá extend over many miles, and the operations appear to have been thoroughly exhaustive. A notice of the subsequent attempts by Europeans to work the mines will be given in the section on Mines and Quarries (pp. 99–104).

Nodular limestone (*kankar* or *ghútin*) occurs all over the District, but not to a sufficient extent to be useful as material for road-making. A stalagmitic deposit called *asurhad* is found in certain cavities in the hills. It yields a pure, strong lime, but only small quantities can be obtained. Slate and coloured earths are found to the south-west of Cháibásá. As the rocks of the District are for the most part crystalline, no coal-bearing strata exist. Soapstone occurs in several places, and is manufactured into cups and platters for local use.

Forests.—About two-thirds of Singbhúm District are covered with primeval forest, containing *sál, ásan, gamhár, kusúm, tún, piásár, sissu, kend, jámun*, and other trees. Of these, the *sál* is the most valuable, for the hardness of its timber and the size of the beams which the larger specimens yield. The *piásár* is a handsome wood, but, unless well varnished, gives out a yellow stain when wetted. No teak is met with, and no rattans.

Jungle Products of various kinds abound in Singbhúm, but, owing to the isolated position of the District, they command only a nominal value, and yield no revenue. The chief articles of jungle produce are lac, beeswax, *chob*, or the bark of certain

creepers twisted into rope. *bábui* grass, which is also made into rope, and a variety of leaves and roots which are used for food.

FERÆ NATURÆ.—Tigers, leopards, bears, buffaloes, and several kinds of deer abound in the District, and small herds of elephants occasionally enter Dhalbhúm from the Meghásani range of hills in the Orissa State of Morbhanj. They feed on the bamboo and other jungle trees, and are said to do no damage to the crops. The scaly ant-eater may be noticed as an animal peculiar to Singbhúm District and the borders of Mánbhúm. In the Statistical Account of the latter District this animal is described at length. The rewards for the destruction of wild beasts paid in 1869, which the Deputy-Commissioner selects as an average year, amounted to Rs. 2847. 10. 0 (£284, 15s. 3d.). No trade exists in wild-beast skins, nor is any revenue derived from the *feræ naturæ*. Wild ducks, pigeons, geese, snipe, partridges, and quail are found in the low-lying lands. The deaths from wild beasts and snakes during 1869 amounted to 16 No reward has ever been offered for the destruction of snakes.

The following paragraphs, extracted from Colonel Tickell's 'Memoir on the Hodesan, improperly called Kolhán,' which was published in the *Journal of the Asiatic Society* for 1840, describe in detail the wild animals found in Singbhúm about forty years ago:—

'The *gaur* (bison) is common in the wild regions of West Singbhúm—two species are described by the natives, a red and a black kind; the *arná*, and smaller wild buffalo are very numerous about Anandpur. Numerous varieties of deer haunt the hills; the *sámbhar* (C. rusa), *nílgái* (Dalmalis picta), spotted deer (C. axis), barking deer or *mantják* (C. muntjac), *chikrák* or four-horned deer (C. chicquera).—all these species, though so shy when sought after as to be seldom met with, must be tolerably numerous, from the depredations they commit on the fields of gram, *bút*, *mug*, *urid*, etc., which are planted near the jungles. The *meminá*, a species of mouse deer, is also found among rocks and underwood. Antelopes are confined to the wide open plains of Chainpur in Singbhúm, and are very limited in number. Tigers and leopards abound. Bears infest almost every clump of rocks throughout the plain; they are all of the long-lipped species (Ursus labiatus). Hyænas inhabit similar localities, but are rare. There are no wolves; but there appear to be two distinct species of the jackal (C. aureus), one of which is much larger, stouter, and ruddier than what I remember of the jackal of Bengal. The cry also is different, and is a wailing sound, not much unlike,

though infinitely louder than, the mewing of a cat. At all events, the Kols distinguish the two animals, calling the large kind (from its cry) *tau kulá*, and the common jackal, *karmchá*. The little Bengal fox or *korsa* (Cynalopex insectivorus) is very common, yapping all the clear nights long during the cold season The Indian badger or *rátel* (Ratelus melivorus) is found in the woods, but rarely. Porcupines (Hystrix) are numerous, but, being nocturnal, are seldom seen. The short-tailed *manis* (M. crassicaudata) is met with among rocks, but is one of the rarest animals known There are three kinds of squirrels,—the common palm squirrel (Sciurus striatus), the great red squirrel (Sciurus marrourus), and a large grey flying squirrel, peculiar, I believe, to the Kolhán and the Jungle Mahals. This last is exceedingly rare, as it lives on lofty trees in profound forests, and only moves forth at night. The wild dogs (Canis primævus), *kuhia* and *soná kukur* of the Uriyás, and *támi* of the Kols; roam through the jungles in packs, occasionally visiting the flocks and herds on the plains. Their ferocity, speed, and cunning have gained them a superstitious veneration among the Kols; and dread of their retaliating on their cattle deters the villagers from killing them. Of these also there are said to be two kinds,—a large dog, in shape and colour like a Scotch greyhound or lurcher, which hunts by sight; and a smaller, red, bushy-tailed dog, which follows the other in packs of five to twenty, is less speedy, and hunts by scent. The hare is larger than that of Bengal, inhabits gravelly ravines in scrub jungle, and never takes to grass. Of monkeys there are only the two common species, the *langur* and *mákor* or *bándar* (*sárá* and *gai* of the Kols); the former live among rocks, the latter in dense thickets. Wild hogs are very numerous in some parts, but so wary as to be seldom killed. The rhinoceros is not known.

'Being a dry and stony country, the Kolhán is peculiarly prolific in snakes of all varieties. The cobra is not so common as another species, the *siárbinjá* of the Uriyás, and *págo járrás* of the Hos (Cophias Russelii), which is supposed to be equally deadly, and far more vindictive; it is a sub-genus of rattlesnake (without the rattle). A large and beautiful snake, coloured with black and yellow rings, the *sákom bing* (Pseudoboa fasciata), is met with in ploughed fields; a long, thin, green whip-snake infests the rank-grass jungles at the bottoms of hills; the *hártu*, a slender, agile species, coloured like a ribbon with yellow and coppery purple, inhabits trees. All these are

venomous. The python or *ajágar* (*tunil bing*) is found in every jungle; it attains to dimensions which I have heard described, but which would sound too marvellous to be recorded without better proofs. Throughout Singbhúm, Chutiá Nágpur, and surrounding countries, a belief is current of a monstrous species of snake, the *gárrá bing*, infesting rivers swollen by torrents, which destroys both men and cattle should they venture in. I mention it as the opinion is so general, but it is probable that the sudden and mysterious deaths which occur in these mountain torrents are occasioned by what seamen call the under-tow and back-water, caused by the violent passage of water over rocks and deep holes. The body of a person thus carried away is never seen again, at least in the neighbourhood, and this total disappearance naturally strengthens the idea of his having been swallowed up by some huge animal.'

The birds of Singbhúm are not noticed in detail by Colonel Tickell. The list on pp. 27–29 is taken from a paper by Mr. V. Ball in the *Journal of the Asiatic Society* for 1871. It should be remarked that the native names were ascertained by showing the aborigines actual specimens of the birds.

On the great hunting parties of the Hos in Singbhúm, Colonel Tickell writes as follows :—'From the burning of the grass till the new crop becomes too high, *i.e.* between January and June, the Hos scour the jungles in large parties, and at uncertain periods, for wilder game, surrounding and driving to a centre the deer and other animals. But the grand meeting is in May, about the *Chait parab*, when people of all sects and classes repair to the hills north of Singbhúm. The preliminaries of the drive are arranged by ambassadors and emissaries from Singbhúm, the Kolhán, and the Jungle Mahals, and vast multitudes draw in from every quarter,—from Sikharbhúm, from near Bánkurá and Midnapur on the east, and from the borders of Chutiá Nágpur on the west. On the given day, these crowds, extended in lines, draw towards a common centre, sweeping the Jánkíburú hills and other ranges which reach from Chutiá Nágpur to the Subarnarekhá river, separating Támár from Singbhúm; as the lines approach each other, the slaughter commences. The uproar is difficult to describe, and the scene the wildest imagination can picture. Those deep secluded villages, those barely pervious dells, the huge solitary hill-tops, buried in one

[*Sentence continued on page* 30.

Birds in Western Bengal.

Latin.	English.	Munda.		Uraon.	
		Ho or Larká Kol (Singbhúm).	Santál (Dáman-i-Koh).	Kol (Chutiá Nágpur).	Malé or Rájmahal Pahária.
Tinnunculus alaudarius.	Kestrel.	*Sengel súi.*	*Tir mâti.*	...	*Kâtwi.*
Spilornis cheela.	Crested Serpent Eagle.	...	...	*Júrâ.*	...
Circus Swainsoni.	Pale Harrier.	...	*Rechi.*	*Sikrâ.*	*Bâsâ.*
C. æruginosus.	Marsh Harrier.	...	*Târsâ kâtâ.*	*Chen-ko.*	*Kâtwi.*
Milvus govinda.	Pariah Kite.	*Pora quid.*		..	...
Urrua Bengalensis.	Rock Horned Owl.	...	...	*Dúndâ.*	...
Ketupa Ceylonensis.					...
Athene brama.	Spotted Owlet.	*Kokor-r-r.*	*Kokor-r-r.*	*Pechâ.*	...
Ephialtes pennatus.	Indian Scops Owl.				
Hirundo daurica.	Swallow.	*Há en.*	...	...	
Caprimulgus monticolus.	Night-jar.	*Hâpâ.*	*Hâpâ.*	*Kâpâ.*	*Kâpâ.*
Merops viridis	Indian Bee-eater.	*Terang.*	*Tenam.*	*Titerang.*	*Kuchilo.*
Coracias Indica.	Roller.	*Totâ.*	*Totâ.*	*Tâ-ou.*	..
Halcyon fuscus.	Kingfishers.	*Khi-kir.*	*Khi-kir.*	*Kil-Kilâ.*	*Muchra kah.*
Ceryle rudis.					
Alcedo Bengalensis.					
Hydrocissa coronata.	Hornbill.	*Deori.*	,,	*Dhorsa.*	...
Meniceros bicornis.	Grey Hornbill.	*Mâ-tonge.*	...	...	...
Palæornis Alexandri.	Parrakeets,	*Rilpe mirâ.*	*Darha-mirâ.*	*Koa-Sûgâ.*	*Chandan edra.*
P. torquatus.		*Keriar.*	*Doit-mirâ.*	...	...
P. rosa.		*Doe.*	*Kondi.*	*Khesâ-Sûgâ.*	...
Picus Mahrattensis.	Woodpeckers.	*Ghegir.*	*Ere.*	...	*Kodkâre.*
Brachypternus aurantius.		*Am Ere?*	...	*Kât-Karwâ.*	...
Megalaima caniceps.	Barbets.	...	*Gâtrâ.*	...	*Kâtrâ.*
Xantholæma Indica.		*Kûd.*	*Tot.*	...	*Tokâ.*
Centropus rufipennis.	Crow-pheasant.	*Sengel topo.*	*Mâh kâi.*	*Mukûl (H.)*	*Gândâro.*
Hierococcyx varius.	Hawk Cuckoo.	*Obarz*	*Galoi.*	...	...
Eudynamys orientalis.	Koel.	*To-on.*	...	*Dichûd.*	*Kuld kair.*
Arachnothera Asiatica.	Honey-sucker.	*Sue.*	...	...	...

Birds in Western Bengal—*continued.*

Latin.	English.	Munda.		Uraon.	
		Ho or Larká Kol (Singbhúm).	Santál (Dáman-i-Koh).	Kol (Chutiá Nágpur).	Malé or Rájmahal Pahária.
Piprisoma agile.	} Flower-pecker.	*Che.*	...	...	...
Dicæum minimum.					
Upupa epops.	Hoopoe.	*Potam-dúngi.*	*Kútám dáblá.*	*Balbúchi.*	*Gobar saro.*
Lanius melanocephalus.	Shrike.	*Chárí.*	*Karkuttá.*	*Pikro.*	*Goratengi.*
Dicrurus macrocercus.	King Crow.	*Dá chú.*	*Debchúe.*	...	*Chepúa.*
Graculus macei.	Cuckoo Shrike.	*Ho ead.*	*Káleya.*	...	*Keyá.*
Pericrocotus peregrinus.	Minivet.	...	*Solai lúnde.*	...	*Ghandi pújú.*
Erythrosterna pusilla.	Robin Fly-catcher.	*Che.*	*Sue.*	...	...
Cryptolopha cinereocapilla.	Grey-headed Fly-catcher.	*Hon.*	*Sásáng chere.*	...	*Min kawi.*
Eumyias melanops.	Verditer Fly-catcher.	*Som dáchú.*	...	...	...
Myiagra azurea.	Blue Fly-catcher.	*Piki.*	...	...	...
Malacocercus terricolor.	Bengal Babbler.	*Geo.*	*Jehú.*	...	*Terghi.*
Pycnonotus pygæus.	Bulbul.	*Chepúr.*	*Tetoro.*	*Pikro.*	*Chitáro.*
Phyllornis jerdoni.	Green Bulbul.	*Som Dá chú.*	*Baramasia.*	*Titérang.*	*Ché pedrú.*
Oriolus melanocephalus.	Golden Oriole.	*Bacho.*	*Pio.*	*Balká.*	*Biji Kokoro.*
Copsychus saularis.	Magpie-robin.	...	*Hatiúre.*	...	*Dhayalo.*
Motacilla luzoniensis.	Wagtail.	*Chanda.*	*Gara chanchir.*	...	...
M. Madraspatana.	Wagtail.	*Hátá rowe.*	...	...	...
Pratincola Indica.	Bush-chat.	*Ráh tine.*	*Jejáwá.*	...	...
Budytes citreola.	Yellow-headed Wagtail.	*On mindá.*	...	...	...
Ruticilla rufiventris.	Redstart.	*Kankal.*	...	...	...
Pipastes agilis.	Tree Pipit.	*Ambal-serwi.*	...	...	...
Corydalla rufula.	Titlark.	*Serwi.*	*Chanchir.*	...	...
Corvus splendens.	Common Crow.	*Khá.*	*Káwá.*	...	...
C. culminatus.	Indian Corby.	*Dúdámú.*	...	...	...
Arcidotheres tristis.	Myna.	*Sálú.*	...	...	...
Temenuchus pagodarum.	Black-headed Myna.	*Pare peow.*	...	...	...
Sturnopastor contra.	Pied Starling.	*Gongor sálú.*	*Chárá Kismi.*	...	*Saro.*
Pastor roseus.	Rose-coloured Starling.	...	...	*Sályá.*	...
Passer Indicus.	Sparrow.	...	*Ghárwá.*	...	*Bagárú.*

Passer flavicollis.	Yellow-throated Sparrow.	*Dáidem.*	...	...	...
Pyrhulauda grisea.	Finch Lark.	*Piri gudri.*	*Lipi.*	...	...
Ploceus baya.	Weaver-bird.	*Súyám.*	...	...	...
Carpophaga sylvatica.	Imperial Pigeon.	...	*Gúdrú gúnu.*	...	*Dundro púre.*
Crocopus chlorigaster.	Green Pigeon.	*Ho-a.*	*Hurhár.*	*Hurila.*	*Poghdy.*
Turtur Surattensis.	Spotted Dove.	*Chendro-potham.*	*Potham.*	*Par ki.*	*Púre.*
T. Cambayensis.	Little Brown Dove.	...	*Sándi-karkar potham.*	...	*Púre.*
Columba intermedia.	Blue Rock Pigeon.	*Dúdamál.*	*Parwá.*	*Perod.*	...
Turnix Sykesii.	Quail.	*Dtlá.*	...	*Gúndir.*	...
Francolinus vulgaris.	Black Partridge.	...	...	*Titari?*	...
Ortygornis Ponticerrianus.	Grey Partridge.	*Chitri.*	*Chitre.*	...	...
Pavo cristatus.	Peacock.	*Márá.*	*Márá.*	...	*Chúe.*
Gallus ferrugineus.	Jungle fowl.	...	...	*Khair.*	*Khair.*
Sarciophorus bilobus.	Lapwing.	*Teorai.*	*Titi tengoi.*	*Chúbá.*	*Bárlúngá.*
Lobivanellus goensis.					
Ægialitis minutus.	Lesser Ringed Plover.	...	*Louchúrá.*	...	...
Totanus glottis.	Greenshanks.	...	*Da batta.*	...	*Ampoja.*
Tringa minuta.	Little Stint.	...	*Ekinobatta.*	*Hinwá.*	...
Gallinago scolapacinus.	Snipe.	...	...	*Hinwá Kedbatta.*	...
Actitis ochropus.	Green Sandpiper.	...	*Hiwá bátlá.*	*Kado Kecha.*	...
Geronticus papillosus.	Black Ibis.	...	*Tarjúá.*	..	*Kárdku.*
Anastomus oscitans.	Shell Ibis.	*Gendári.*	*Sonkál.*	...	...
Butorides Javanica.	Little Green Heron.	*Hurwa Ko.*	*Jola Ko.*	...	...
Ardeola leucoptera.	Pond Heron.	*Fiska Ko.*	...	...	...
Herodias egrettoides.	Smaller Egret.	*Pándi Ko.*	...	...	...
Leptoptilos argala.	Adjutant.	*Gúrúr (H.)*	...	...	...
Branta rufina.	Red-crested Pochard.	*Hedigáy.*	...	*Girl.*	...
Fuligula cristata.	Golden Eye.				
Chauleasmus streperus.	Gadwall.				
Podiceps Philippensis.	Little Grebe.	*Da sim.*	...	...	...
Graculus Javanicus.	Little Cormorant.	*Umún Ko.*	*Da sim.*	...	...
Plotus melanogaster.	Snake-bird.	...	...	*Khá-ká.*	...
Sterna aurantia.	Tern.	...	*Gangá merú.*	*Dechúá.*	...
Sterna Javanica.					

Sentence continued from page 26.]
vast sheet of pathless jungle, which except on this annual occasion are never visited by man, now swarm with countless hordes. In front of them the different animals pass and repass, bewildered by opposing hosts. The huge *gaurs*, roused from their noonday retreats, stalk with stately steps along the hillside, till, infuriated by the increasing din, they rush through the forest, heedless of rock or ravine, and rending the branches in their ponderous flight; the wild buffaloes thunder across, brandishing their immense horns, stamping and wheeling round their young ones; the *nílgáis* gallop past like a charge of cavalry. The stately *sámbhar*, the beautiful axis, the barking deer or *mantják*, dash along, clearing the copsewood with flying bounds, and suddenly stopping with erect ears and recurved neck, as the tainted gale warns of danger ahead. The fairy-like *orey*, or small red-deer, with noiseless feet comes skimming over the tangled underwood, skipping in wild starts to the right and left, and sorely bewildering a host of *Rájás*, *Thákurs*, and their bodyguards, who, perched upon *machán*s (scaffolds), in vain try to bring their lengthy matchlocks to bear;—with snort and puff a "sounder" of pigs scurry through. The redoubled uproar from without draws the attention to something which has excited the beaters. The reeds and grass are seen to wave, as if some bulky form were sliding through them; and at length, loath to leave the haunts which had concealed him so long, out comes the tiger, with a lumping, stealthy trot, crouching to the earth, with ears quivering, and turning to catch every sound. He has soon passed on into the leafy depths, from which his hollow growl may be occasionally heard. And last of all, as the peacocks begin to mount into the air, and the jungle-fowl with noisy cackle take wing, a loud sonorous grunt or shout ushers in the sturdy old *bhálu*k (bear), who, forced from the friendly shelter of rocks, comes bundling over the ground, and shaking his sides in a heavy gallop, oft stopping, wheeling round, and threatening his enemies. The reports of matchlocks, the "click" of the arrows striking against trees, the shouts of the multitude, the roars, the screams, and groans of the animals, the piping of flutes, the beating of drums, the braying of trumpets, reach their climax, and the multitude, composed of all classes and sorts, meet near the Rájá's *machán* to compare notes of the sport. Here are the ever-dancing and singing Santáls, dressed out in flowers and feathers, with flutes ornamented with streamers made of pith; the wild

Kharriás, or hill men, from the Lakhisinní hills in Barábhúm: the Kurmís, Tántís, Sunrís, Goálás, Bhúmijs, etc., with sonorous *dámmás* or kettle-drums, and other uncouth music, armed with swords, *balwás*, and bows and arrows of every description; the Hos, simple and unpretending, but with the heaviest game-bags; the little ill-featured Támáriás, with spears, shields, and matchlocks; the Nágpur Mundas, with huge ornaments stuck through their ears, indifferently armed with bows and arrows, clubs, or *balwás*; the southern Kols, and the far comer from Saranda, with their chain earrings and monstrous *pagrís*; the Bhuiyás, with their long bows ornamented with horse tails or the feathers of the blue jay, and their immense barbed arrows; the *páiks* of the *Rájás*, *Thákurs*, *kunwárs*, and other *zamíndárs*, with their shields, *talwárs*, powder-horns, and immense matchlocks with rests, 'dressed out in all colours; lastly, the *Rájás*, *Thákurs*, etc. themselves, with guns of Dehli manufacture, prodigious scimetars, or an occasional *angrezí banduk* (English gun), the gift of some *Sáhib* long passed from the scene, seldom fired, but kept for show in a venerable clothing of rust.'

POPULATION.—The first attempt at a correct enumeration of the population of any part of Singbhúm was a Census of the Government estate of the Kolhán, taken by the Deputy-Commissioner in 1867, on the completion of the last Settlement. This Census disclosed a total population of 118,281 souls, inhabiting 1905 square miles of country; the average density being 62·1 persons per square mile. No detailed Census was taken of the rest of the District; but the population was calculated from the number of houses ascertained at the time of the Survey, allowing 6·34 persons to each house. This estimate of the average number of the persons per house was arrived at during the Survey of Chutiá Nágpur proper, by counting the inmates of 128 houses taken at random from different villages, and belonging to men of different castes. The following comparison, however, of the detailed results obtained for each of the estates in 1867 and in 1872, proves that the average number of inhabitants fixed upon was too high for general application:—(1) Government estate of the Kolhán: area, 1905 square miles; number of inhabitants returned by the Settlement Census of 1867, 118,281, showing an average of 62·1 persons to the square mile. Population ascertained by the regular Census of 1872, 150,904 persons, inhabiting 31,640 houses; which gives an average of 4·8 persons per house, and 79 persons per square mile. The number of houses

was not returned at the time of the Settlement Census. (2) Paráhát estate: area, 791 square miles; number of houses returned by the Survey, 8889; population, estimated by assigning 6·34 persons to each house, 56,001, or 70·8 per square mile. By Census of 1872, 10,327 houses, and 54,374 inhabitants, showing an average of 5·3 persons per house, and 69 persons to the square mile. (3) Kharsáwán estate: area, 149 square miles; number of houses returned by the Survey, 4633; estimated population, 29,227, or 196·1 to the square mile. By Census of 1872, number of houses, 5251; population, 26,280, or 176 persons per square mile, and 5 to each house. (4) Sáraikalá estate: area, 457 square miles; Survey return of houses, 12,849; estimated population, 80,949; average density, 177·1 persons per square mile. By Census of 1872, population, 66,347; number of houses, 13,675; disclosing an average of 4·9 inhabitants to each house, and 145 persons per square mile of country. (5) Fiscal Division of Dhalbhúm: area, 1201 square miles; number of houses returned by the Survey, 22,124; and estimated population, 139,381, or an average of 115·8 persons to the square mile. By the Census of 1872, population, 117,118; number of houses, 23,523; yielding an average of 5 persons per house, and 98 persons to the square mile. Total population of Singbhúm District, according to the Kolhán Census of 1867, supplemented as regards the other estates by the Survey estimates of 1868, 423,839; which, with a total area of 4503 square miles, gives an average density of 94·1 persons per square mile. Total population, ascertained by the Census of 1872, 415,023, inhabiting 84,416 houses: average number of persons per house, 4·9, and average density on the area given above, 92 persons per square mile.

It appears, then, from the foregoing comparison, that the population of the Kolhán has increased by as much as 28 per cent. since the Settlement Census of 1867. For the rest of the District, the Survey estimate of 6·34 persons to a house was too high, as it also proved to be in Lohárdagá District. The Census of 1872, while disclosing a considerable increase in the number of houses, returns the average number of persons per house as only 4·9. Applying this multiple to the number of houses recorded by the Survey for the estates of Paráhát, Kharsáwán, Sáraikalá, and Dhalbhúm, and adding to the total thus arrived at the results of the Settlement Census of the Kolhán, the population of the District would appear

in 1867 to have numbered 355,906, showing an increase between that year and 1872 of 59,117, or about 16 per cent.

THE CENSUS OF 1872 was taken in Singbhúm, as in the rest of the Chutiá Nágpur Division, by a special salaried agency. No attempt was made at a simultaneous Census; but the District was divided into a certain number of circles, which were traversed during the cold weather by paid enumerators, who visited every village within their circle, and recorded the population resident there at the time. The Census operations were supervised in the Kolhán by the District Superintendent of Police, to whom the rural police (*mánkís* and *mundas*) are directly subordinate; and in Dhalbhúm and Paráhát by the sub-inspectors in charge of police stations. In Sáraikalá and Kharsáwán, the Census was taken by the chiefs themselves. The enumerators selected were residents of the District who enjoyed the confidence of the people; and the Deputy-Commissioner reports that they received every assistance from the head-men and other village officials, and he considers that the accuracy of the Census may be relied upon.

The results of the Census disclosed a total population in Singbhúm District of 415,023 soûls, inhabiting 84,416 houses; the average density of the population being 92 persons per square mile. The table on p. 34 illustrates the distribution of the population in each police circle (*tháná*) or other local division. It will be observed that the population is very unequally distributed in different parts of the District. Thus, the estates of Kharsáwán and Sáraikalá have an average of 176 and 145 persons to the square mile; while the Fiscal Division of Dhalbhúm shows 98, and the Kolhán and Paráhát no more than 79 and 69 respectively. The table is reproduced as it stands in the Census Report of 1872.

POPULATION ACCORDING TO SEX AND AGE.—The number of males is 207,926, and of females 207,097; the proportion of males in the total population being 50·1 per cent. Classified according to age, the Census gives the following results:—Hindus—under twelve years of age, males 45,741, and females 38,153; total 83,394, or 39·78 per cent.: above twelve years of age, males 60,036, and females 66,202; total 126,238, or 60·22 per cent. of the total Hindu population. Muhammadans—under twelve years of age, males 474, and females 372; total 846, or 34·02 per cent.: above twelve years, males 805, and females 836; total 1641, or 65·98 per cent. of the

[*Sentence continued on page* 35.

Abstract of the Area, Population, etc. of each Police Circle in Singbhum District.

Police Circle or other Local Division.	Area in Square Miles.	Number of Villages, *Mauzás*, or Townships.	Number of Houses.	Total Population.	Averages according to the Census Officers.				
					Persons per Sq. Mile.	Villages, *Mauzás*, or Townships per Sq. Mile.	Persons per Village, *Mauzá*, or Township.	Houses per Sq. Mile.	Persons per House.
Kolhán,	1905	883	31,640	150,904	79	·46	171	17	4·8
Paráhát,	791	380	10,327	54,374	69	·48	143	13	5·3
Kharsáwán Estate,	149	118	5,251	26,280	176	·79	223	35	5·0
Sára kalá Estate,	457	568	13,675	66,347	145	1·24	117	30	4·9
Dhalbhúm, viz. :—									
Baharhagarhá (*thánd*),	1201	764	12,945	64,687	98	1·05	85	20	5·0
Kálkápur (*thánd*),		495	10,578	52,431			106		5·0
District Total,	4503	3208	84,416	415,023	92	·71	129	19	4·9

Sentence continued from page 33.]
total Muhammadan population. Christians—under twelve years of age, males 201, and females 194; total 395, or 46·36 per cent.: above twelve years, males 230, and females 227; total 457, or 53·64 per cent. of the total Christian population. Other denominations not separately classified—under twelve years of age, males 42,701, and females 38,538; total 81,239, or 40·20 per cent.: above twelve years, males 58,238, and females 62,575; total 120,813, or 59·80 per cent. of the total 'other' population. Total population of all religions—under twelve years of age, males 88,617, and females 77,257; total 165,874, or 39·97 per cent.: above twelve years, males 119,309, and females 129,840; total 249,149, or 60·03 per cent. of the total District population.

As in other Districts of Bengal, the Census returns disclose a very small proportion of girls to boys, whilst in the population above twelve years of age the females are considerably in excess of the males. This discrepancy probably arises from the fact that natives consider girls have attained womanhood at a much earlier age than boys attain manhood. The percentages of children not exceeding twelve years of age, of all religions, are given in the Census thus:—Hindus—proportion of male children 21·6, and of female children 18·2 per cent.; proportion of children of both sexes, 39·8 per cent. of the total Hindu population. Muhammadans—proportion of male children 19·1, and of female children 14·9 per cent.; proportion of children of both sexes, 34·0 per cent. of the total Muhammadan population. Christians—proportion of male children 23·6, and of female children 22·8 per cent.; proportion of children of both sexes, 46·4 per cent. of the total Christian population. 'Others'—proportion of male children 21·1, and of female children 19·1 per cent.; proportion of children of both sexes, 40·2 per cent. of total 'other' population. Total population of all religions—proportion of male children 21·4, and of female children 18·6 per cent.; proportion of children of both sexes, 40·0 per cent. of the total District population.

INFIRMITIES.—The number of insanes and persons otherwise afflicted with infirmities in Singbhúm District is returned in the Census Report as follows:—Insanes—males 5, and female 1; total 6, or ·0014 per cent. of the total population. Deaf and dumb—males 26, and females 10; total 36, or ·0087 per cent. of the population. Blind—males 32, and females 14; total 46, or ·0111 per

cent. of the total population. Lepers—males 10, and females 3; total 13, or ·0031 per cent. of the population. The total number of male infirms amounted to 73, or ·0351 per cent. of the male population; while the number of female infirms was only 28, or ·0135 per cent. of the female population. The total number of infirms of both sexes was 101, or ·0243 per cent. of the total District population.

The classification of the people according to occupation, given in the District Census Compilation, is here omitted, as it fails to stand the test of statistical criticism.

Ethnical Division of the People.—In Singbhúm, races of aboriginal origin form nearly one-half of the entire population, and occupy a more prominent position in proportion to their numbers than in any other District of the Chutiá Nágpur Division. Until recently, the Hos or Larka Kols of Singbhúm refused to learn any language but their own; and the low-caste Hindus who attach themselves to Ho villages in servile positions, as cow-keepers, weavers, potters, and blacksmiths, were compelled to use the language of the dominant race, and made no progress in introducing their own. The singular ethnological position of this race is remarked by Colonel Dalton in the *Ethnology of Bengal*, where he writes of them as follows:—'Speaking themselves the Kol language only, they occupy a basin whose barrier of hills restrains the flow and blending together of the three great Sanskrit derivatives, Hindí, Bengalí, and Uriyá, which, but for this obstacle of an insulated language, would have found a trijunction boundary-point in the centre of Singbhúm.' In the general administration report of the Chutiá Nágpur Division for 1872–73, he explains in greater detail the relations of the three languages within Singbhúm District:—'The Hindí language just penetrates in a diluted form into Singbhúm. Trickling south-east, it loses itself in a stream of Uriyá from the south; whilst more directly south, it scarcely survives the descent from the Chutiá Nágpur plateau in latitude 22° 30′, but merges at once into Uriyá in Kharsáwán. Flowing east, it blends with Bengalí in longitude 85° 30′. But in the centre of the currents of languages, and greatly interfering with their commingling or meeting, we have the country of the Hos, 1905 square miles, where the Ho dialect of the Munda tongue is almost the sole language comprehended. It is more the language of the inhabitants of that region than Welsh is the language of Wales. The Hos have, however, shown a predilection for Hindí

rather than for Uriyá or Bengalí. We therefore instruct them in that language, and make it the official language of the District.'

The following classification of the population according to an ethnological arrangement is taken from Mr. C. F. Magrath's District Census Compilation. The list of Hindu castes will be reproduced on a subsequent page, but arranged on a different system from that given here, according to the rank which they hold in local public esteem :—

Name of Nationality, Tribe, or Caste.	Number.
I.—NON-ASIATICS.	
Europeans—	
English,	4
Irish,	4
Scotch,	1
Belgian,	1
German,	10
Total,	20
II.—ASIATICS.	
A.—Other than Natives of India and British Burmah.	
Armenian,	2
B.—Natives of India and British Burmah.	
1. *Aboriginal Tribes.*	
Bhar,	10
Bhúmij,	37,253
Gond,	4,838
Kharriá,	1,463
Kol,	150,925
Munda,	3,877
Tamáriá,	3,016
Náik,	578
Nat,	13
Uráon,	1,397
Purán,	1,196
Savar,	277
Santál,	51,132
Sáont,	90
Total,	256,065
2. *Semi-Hinduized Aboriginals.*	
Bágdi,	263
Baniárá,	10

Name of Nationality, Tribe, or Caste.	Number.
2. *Semi-Hinduized Aboriginals—continued.*	
Bári,	2
Bathudi,	276
Báurí,	825
Bediyá,	37
Bhuiyá,	12,078
Chámár,	591
Dom,	2,054
Turi,	251
Dosádh,	244
Ghási,	3,976
Ghátwár,	4
Hárí,	1,036
Karangá,	243
Kharwár—	
(1) Bhogtá,	176
(2) Gónju,	240
(3) Mahat,	391
(4) Mánjhí,	3,065
Mahalí,	1,301
Mál,	1,367
Mihtar,	223
Pán,	34
Pásí,	27
Rajwár,	33
Total,	28,747
3. *Hindus.*	
(i.) Superior Castes.	
Bráhman,	4,098
Khandáit,	2,255
Rájput,	1,718
Total,	8,071

Name of Nationality, Tribe, or Caste.	Number.
(ii.) Intermediate Castes.	
Baidyá,	25
Bhát,	68
Káyasth,	622
Total,	715
(iii.) Trading Castes.	
Báis Baniyá,	5
Baniyá,	30
Gandhabanik,	696
Khatrí,	108
Mahurí,	1,059
Márwárí,	11
Saráwak,	19
Subarnabanik,	233
Total,	2,161
(iv.) Pastoral Castes.	
Garerí,	67
Goálá,	34,987
(1) Ahir,	14
(2) Gor,	1,292
(3) Mahákul,	27
Total,	36,387
(v.) Castes engaged in preparing Cooked Food.	
Halwái,	660
Kándu,	42
Total,	702
(vi.) Agricultural Castes.	
Aguri,	7
Kaibartta,	114
Koerí,	42
Kurmi,	19,667
Máli,	34
Ráju,	63
Sadgop,	1,413
Támbulí,	560
Total,	21,900

Name of Nationality, Tribe, or Caste.	Number.
(vii.) Castes engaged chiefly in Personal Service.	
Behárá,	46
Dhobá,	2,096
Nápit or Hajjám,	1,875
Káhár,	129
Total,	4,146
(viii.) Artisan Castes.	
Barhái (carpenter),	342
Kámár (blacksmith),	7,959
Kánsárí (brazier),	592
Kumár (potter),	7,145
Láherí (lac-worker),	22
Sankhárí (shell-cutter),	410
Sikalgar (cutler),	14
Sonár (goldsmith),	176
Sunrí (distiller),	3,274
Telí (oilman),	3,904
Total,	23,838
(ix.) Weaver Castes.	
Jogí,	604
Kapálí,	26
Patuá,	261
Sirási,	124
Tántí,	20,758
Total,	21,773
(x.) Labouring Castes.	
Beldár,	156
Korá,	661
Matiyál,	5
Nuniyá,	4
Total,	826
(xi.) Boating and Fishing Castes.	
Bathuá,	9
Ghuní,	553
Keut,	1,293
Málá,	236
Total,	2,091

Name of Nationality, Tribe, or Caste.	Number.	Name of Nationality, Tribe, or Caste.	Number.
(xii.) Persons enumerated by Nationality only.		4. *Persons of Hindu Origin not recognising Caste.*	
Hindustání, ...	18	Vaishnav, . . .	2,733
Panjábí, ...	3	Gosáin, ...	1
Uriyá, ...	1,226	Sanyási, . . .	13
		Native Christians, . .	830
Total, .	1,247	Total, .	3,577
(xiii.) Persons of Unknown or Unspecified Castes,	268	5. *Muhammadans*, .	2,487
		Total of Natives of India, . . .	415,001
Grand Total of Hindus,	124,125	Total of Asiatics, .	415,093
		Grand Total, .	415,093

Aboriginal Tribes.—The following are the aboriginal races of Singbhúm District, with their numbers as returned in the Census Report:—(1) Bhar, 10. See the Statistical Account of Mánbhúm District. (2) Bhúmij, 37,253; said to be the original inhabitants of the Fiscal Division of Dhalbhúm, where they are also known by the name of Matkúm. A detailed notice of the tribe is given in the Statistical Account of Mánbhúm District. (3) Gond, 4838. For a further account of this race, see the Statistical Account of the Tributary Mahals of Chutiá Nágpur. (4) Kharriá, 1463. See the Statistical Account of the District of Mánbhúm.

(5) Kol, 150,925. In the Statistical Account of the District of Lohárdagá, I have already pointed out that the word Kol is a generic term, including in its popular sense the Hos and Mundas as well as the Dravidian Uráons, while its scientific use embraces the three cognate Kolarian tribes of Munda, Ho or Larka Kol, and Bhúmij. It is possible, therefore, that the number of Kols given above may include some Mundas, and perhaps a few Uráons. But the bulk of the Kols enumerated are Hos, otherwise called Larka or 'fighting' Kols, the characteristic aboriginal race of Singbhúm District. I therefore proceed on the assumption that the Census Return of 'Kols' truly represents the number of Hos in the District, and take no notice of other races that may possibly have been included under that category. The following passages are quoted from the section in Colonel Dalton's

Ethnology of Bengal relating to the Mundas and Hos. The Hos or Larka Kols were selected by him as typical specimens of the real Kolarian aborigines; but his account of them contains occasional references to the cognate tribe of Munda Kols, which I have allowed to remain in the text:—

'The Hos appear to have no traditions of origin or migrations that throw much light on their history. They generally admit that they are of the same family as the Mundas, and that they came from Chutiá Nágpur. The Uráons sometimes say that the exodus of the Hos was caused by *their* invasion, but I cannot believe that the Hos could ever have given way to so inferior a race; and the tradition usually received is, that the Uráons made friends with the Mundas, and were allowed to occupy peaceably the north-western corner of the plateau, where the latter apparently have never taken root. The Hos are the only branch of the Kols that have preserved a national appellation. The Mundas of Chutiá Nágpur are sometimes called Kokpát or Konkpát Mundas, and that may be a national word; but Ho, Hore, or Horo means in their own language 'man,' and they are not the only people that apply to themselves exclusively the word used in their language to distinguish human beings from brutes. They probably left Chutiá Nágpur before their brethren there had assumed the Sanskrit word 'Munda' as their distinctive name, taking with them their old constitution of confederate village communities under hereditary head-men, which system they have retained to the present day. But they did not find in Singbhúm an unoccupied country. It is admitted on all sides that one part of it was in possession of the Bhuiyás; and another held by the people who have left many monuments of their ingenuity and piety in the adjoining District of Mánbhúm, and who were certainly the earliest Aryan settlers in this part of India,—the Saráwaks or Jains. The former were driven from their possessions in what is now the Kolhán, and fell back into Paráhát. What became of the Jains we know not. They have left their marks in Dhalbhúm and the eastern and north-eastern quarters of the District; and it is not improbable that the Súdras, Goálás, and Kurmís, now settled in Paráhát, Kharsáwán, Sáraikalá, and Dhalbhúm, may be remnants of the colonies they founded But it is also probable that many were absorbed into the family that conquered them; and this may account for the greater beauty of the Hos as compared with other Kols, and for their having in use a number of common vocables of Sanskrit origin, though

they insulated themselves as much as possible, despised the Hindus, and for a long time had little or no intercourse with them.

'I propose to select the Hos as the branch of the people who, from their jealous isolation for so many years, their independence, their long occupation of one territory, and their contempt for all other classes that came in contact with them, especially the Hindus, probably furnish the best illustration not of the Mundáris in their wildest state, but of what, if left to themselves and permanently located, they were likely to become. Even at the present day, the exclusiveness of the old Hos is remarkable. They will not allow aliens to hold lands near their villages; and indeed, if it were left to them, no strangers would be permitted to settle in the Kolhán. Now there are settlements of Goálás, Kurmis, and others; but though such settlements are under the authority of the Kol *mánki* of the *pír*, the Kols hold little communication with them, and jealously watch and circumscribe the spread of their cultivation. They argue that they are themselves rapidly increasing, and the waste lands should all be reserved for their progeny. The only persons of alien race they tolerate, and, so far as suits their own convenience, associate with, are the few Tántis (weavers), Goálás (herdsmen), potters, and blacksmiths who ply their respective trades for the benefit of the community; but these people, who are in all probability remnants of the Aryan colonies that the Hos subjugated, must learn their language and generally conform to their customs. The old Hos will not conform to theirs. It is only the rising generation that takes kindly to the acquisition of another language. The Hos have a tradition concerning the creation of the world and the origin of the human race, which is given in Colonel Tickell's account of the tribe, published in volume ix. of the *Journal of the Asiatic Society of Bengal*, p. 797. Ote Borám and Sing Bonga were self created; they made the earth with rocks and water, and they clothed it with grass and trees, and then created animals,—first, those that man domesticates, and afterwards wild beasts. When all was thus prepared for the abode of man, a boy and girl were created, and Sing Bonga placed them in a cave at the bottom of a great ravine: and finding them to be too innocent to give hope of progeny, he instructed them in the art of making *illi*, rice beer, which excites the passions, and thus the world became peopled. When the first parents had produced twelve boys and twelve girls, Sing Bonga prepared a feast of the flesh of buffaloes, bullocks, goats, sheep, pigs,

fowls, and vegetables; and making the brothers and sisters pair off, told each pair to take what they most relished, and depart. Then the first and second pair took bullocks' and buffaloes' flesh, and they originated the Kols (Hos) and the Bhúmij (Matkum): the next took of the vegetables only, and are the progenitors of the Bráhmans and Kshattriyas; others took goats and fish, and from them are the Súdras. One pair took the shell-fish, and became Bhuiyás; two pairs took pigs, and became Santáls. One pair got nothing; seeing which, the first pairs gave them of their superfluity, and from the pair thus provided spring the Ghásís, who toil not, but live by preying on others. The Hos have now assigned to the English the honour of descent from one of the first two pairs, the elder. The only incident in the above tradition that reminds one of the more highly elaborated Santál account, is the divine authority for the use of strong drinks.

The Hos of Singbhúm and the Mundáris of the southern *parganás* of the Lohárdagá District are physically a much finer people than the Bhúmij, the Santáls, or any other of the Kolarians. The males average five feet five or six inches in height; the women, five feet two. The average height of a number of the Juáng tribe I found to be—for males, less than five feet; and for women, four feet eight. In features the Hos exhibit much variety, and I think in a great many families there is considerable admixture of Aryan blood. Many have high noses and oval faces; and young girls are sometimes met with who have delicate and regular features, finely chiselled straight noses, and perfectly formed mouths and chins. The eyes, however, are seldom so large, so bright and gazelle-like, as those of pure Hindu maidens; but I have met strongly marked Mongolian features, and some are dark and coarse like the Santáls. In colour they vary greatly,—28, 29, and 30 of Brossac's table; the copper tints are the commonest ones. Eyes dark brown (about 2 of Bróssac); hair black, straight, or wavy, and rather fine; worn long by males and females, but the former shave the forehead. Both men and women are noticeable for their fine erect carriage and long free stride. The hands and feet are large but well formed. The men care little about their personal appearance. It requires a great deal of education to reconcile them to the encumbrance of clothing; and even those who are wealthy move about all but naked, as proudly as if they were clad in purple and fine linen. The women in an unsophisticated state are equally averse to superfluity of clothing. In remote villages they may still be seen with

only a rag between the legs, fastened before and behind to a string round the waist. This is called a *botoi*. The national dress is, however, a long strip of cloth worn as a girdle round the loins, knotted behind, and the ends brought between the legs and fastened to the girdle in front; but in the principal group of villages about Chái-básá, the young women dress themselves decently and gracefully. The style of wearing the hair is peculiar, collected in a knot artificially enlarged, not in the centre of the back of the head, but touching the back of the right ear. Flowers are much used in the *coiffure*. The neck ornaments most in vogue a year or two ago were very small black beads; but in this one small item of their simple toilette, fashion changes, and the beads most prized one year are looked on with repugnance the next. As with the Santáls, very massive bracelets and armlets are worn, and anklets of bell-metal. It is a singular sight to see the young women at the markets subjecting themselves to the torture of being fitted with a pair of these anklets. They are made so that they can just, with great violence, be forced on. The operation is performed by the manufacturers, who put moistened leather on the heel and instep to prevent excoriation. The girl, clinging to and resting on one of her companions, cries bitterly at the violence inflicted on her, and the operation is a long one; but when it is over, she admires her decorated foot and instep, and smiles through her tears. The Ho women have adopted as their distinctive mark or *godna*, an arrow, which they regard as their national emblem. A Ho unable to write, if asked to attach his mark or sign manual to a document, does so by making a rude representation of an arrow. The Munda women use the same *godna* marks as the Juángs and the Kharriás. The Larkas are lightly assessed, and, cultivating their own lands, never join any of the numerous bands of labourers emigrating to the tea districts. They care not to work for hire, and never, if they can avoid it, carry loads. The use of the block-wheeled dray is universal among them, and all the carrying necessary in their agricultural operations is done by it. After the birth of a child, both mother and father are considered unclean, *bisi*, for eight days; during which period the other members of the family are sent out of the house, and the husband has to cook for his wife. If it be a difficult case of parturition, the malignancy of some spirit of evil is supposed to be at work; and after divination to ascertain his name, a sacrifice is made to appease him. At the expiration of the eight days, the banished members of

the family return, friends are invited to a feast, and the child is ceremoniously named. The name of the grandfather is usually given to the first-born son, but not without an ordeal to ascertain if it will prove fortunate. As the name is mentioned, a grain of *úrid* (pulse) is thrown into a vessel with water; the name is adopted if it floats, rejected if it sinks.

'Owing to the high price placed on daughters by their fathers, the large number of adult unmarried girls, seen in every considerable village in the Kolhán, is a very peculiar feature in the social state of the community. In no other country in India are spinsters found so advanced in years. In many of the best families grey-headed old maids may be seen, whose charms were insufficient to warrant the large addition to the usual price, called *pan*, imposed in consideration of the high connection that the union would confer. The *pan* is calculated, and for the most part paid, in cattle, indicating that the custom dates from a time when there was no current coin; and fathers of *mánki* dignity demand from forty to fifty head of cattle for each of their girls. Dr. Hayes, finding that in consequence of this practice, the number of marriages was annually diminishing and immoral intimacy between the sexes increasing, convened, in 1868, a meeting of representative men, for the express purpose of discussing this question; and after a long debate, it was unanimously agreed that a reduction should be made. It was resolved that in future a *pan* was not to exceed ten head of cattle; and that if one pair of oxen, one cow, and seven rupees were given, it should be received as an equivalent for the ten head. For the poorer classes it was fixed at seven rupees. Even thus modified, the *pan* in Singbhúm is higher than it is in Chutiá Nágpur for the multitude. The *mánkis* and head-men of the latter country, conforming to the Hindu customs, have given up exacting it. In olden times, young men counteracted the machinations of avaricious parents against the course of true love by forcibly carrying off the girl, and still at times evade extortion by running away with her. Then the parents have to submit to such terms as arbitrators think fair. This abduction it was necessary to put a stop to, and elopements are not considered respectable; so, until the conference, prices had a tendency to rise rather than fall. The old generation of *mánkis* vehemently opposed any reduction. The second generation, since the accession of the British, are now in the ascendant, and they entertained more enlightened views; but, notwithstanding the compact, I have not yet

heard of a marriage in high life in which the reduced *pan* has been accepted. It is certainly not from any yearning for celibacy that the marriage of Singbhúm maidens is so long postponed. The girls will tell you frankly that they do all they can to please the young men, and I have often heard them pathetically bewailing their want of success. They make themselves as attractive as they can, flirt in the most demonstrative manner, and are not too coy to receive in public attentions from those they admire. They may be often seen in well-assorted pairs returning from market with arms interlaced, and looking at each other as lovingly as if they were so many groups of Cupids and Psyches; but with all this the "*men will not propose.*" Tell a maiden you think her nice-looking, she is sure to reply, "Oh yes, I am; but what is the use of it? the young men of my acquaintance don't see it." Even when a youth has fully made up his mind to marry, it may happen that fate is against the happiness of the young couple: bad omens are seen, that cause the match to be postponed or broken off; or papa cannot, or will not, pay the price demanded. When a young man has made his choice, he communicates the fact to his parents; and a deputation of the friends of the family is sent to the girl's house, to ascertain all that should be known regarding her family, age, appearance, and means. If the information obtained and the result of the inspection be satisfactory, and the omens observed on the road have been propitious, an offering is made on the part of the young man; and if it be received, the deputation are invited to stay, and are feasted. The report of the deputation being favourable, a day is fixed for a meeting between the parents, and the terrible question of the *pan* discussed. At this point many matches are broken off, in consequence of greed on one side or stinginess on the other. The amount agreed on has to be paid before the day can be fixed for the marriage; and when delivery of the cattle is made, a pot of beer has to be given from the bride's side for each animal. At last, if all this is got over, the appointed day arrives; and the bride is escorted to the village for her intended by all her young female friends, with music and dancing. The young men and girls of the village, and those invited from neighbouring villages, form a cortege for the bridegroom. They go out and meet the bride's party, and, after a dance in the grove, in which the bride and bridegroom take part, mounted on the hips of two of their female friends, they enter the village together, where there is a great feast, a great consumption of the rice beer, and

much more dancing and singing. Ceremony there is none; but the turning point in the rite is when the bride and groom pledge each other. A cup of beer is given to each; the groom pours some of the contents of his cup into the bride's cup, and she returns the compliment. Drinking the liquor thus blended, they become of one *kili*, that is, the bride is admitted into her husband's tribe, and they become one. This has, I believe, succeeded an older custom of drinking from the same cup. After remaining with her husband for three days only, it is the correct thing for the wife to run away from him, and tell all her friends that she loves him not, and will see him no more. This is perhaps reparation to the dignity of the sex, injured by the bride's going to the bridegroom's house to be married, instead of being sought for and taken as a wife from her own. So it is correct for the husband to show great anxiety for the loss of his wife, and diligently seek her; and when he finds her, he carries her off by main force. I have seen a young wife thus found and claimed and borne away, screeching and struggling, in the arms of her husband, from the midst of a crowded *bázár*. No one interferes on these occasions, and no one assists. If the husband cannot manage the business himself, he must leave her alone. After this little escapade, the wife at once settles down, assumes her place as the well-contented mistress of the household, and, as a rule, in no country in the world are wives better treated. Dr. Hayes says: "A Kol or Ho makes a regular companion of his wife. She is consulted in all difficulties, and receives the fullest consideration due to her sex." Indeed, it is not uncommon in the Kolhán to see husbands so subject to the influence of their wives that they may be regarded as henpecked. Instances of infidelity in wives are very rare. I never heard of one; but I suppose such things occur, as there is a regulated penalty. The unfaithful wife is discarded; and the seducer must pay to the husband the entire value of the *pan*.

'The Hos are fair marksmen with the bow and arrow, and great sportsmen. From childhood they practise archery; every lad herding cattle or watching crops makes this his whole pastime, and skill is attained even in knocking over small birds with blunt arrows. They also keep hawks, and the country in the vicinity of their villages is generally destitute of game. In the months intervening between the harvest-home and the rains, they frequently go in large parties to distant jungles; and with them, as with the Santáls, there is every year in May a great meet for sport, in which people of all classes

of the neighbourhood and surrounding villages take part. From the setting in of the rains to the harvest, the time of the people is fairly employed in cultivation, to which they pay great attention. The women have their full share of labour in the fields; indeed, the only agricultural work they are exempted from is ploughing. They work from early morn till noon; then comes the mid-day meal, after which their time is pretty much at their own disposal. The young people then make themselves tidy, stroll about the village, or visit neighbouring villages; and the old people, sitting on the gravestones, indulge in deep potations of rice beer, and smoke, or gossip, or sleep. Amongst the amusements of the Hos I must not omit to mention *pegtops*. They are roughly made of blocks of hard wood; but their mode of spinning and playing them, one on another, is the same as with us. Pegtopping has been noticed as an amusement of the Khásias of Assam. Their agricultural implements consist of the ordinary wooden plough tipped with iron; a harrow; the *kodáli* or large hoe; a sickle; the *tángi* or battle-axe, which is used for all purposes; the block-wheeled dray; and an implement with which to remove earth, in altering the levels of land to prepare it for irrigation and rice cultivation. The latter consists of a broad piece of board firmly attached to a pole and yoke, so that its edge touches the ground at an angle, as it is drawn by oxen or buffaloes attached to it. The Hos make these agricultural implements themselves; every man is to some extent a carpenter, handy with his adze, and clever in simple contrivances. The Kols plough with cows as well as oxen; but it is to be recollected that they make no other use of the animal, as they never touch milk. Buffaloes are preferred to bullocks as plough cattle. They have a rude kind of oil-press in every village. The Mundáris and Larkas raise three crops of rice,—the early or *gorá*, the autumnal or *bád*, and the late or *berá* crop. Indian corn and the millets, *maruá* and *gondli*, are also cultivated as early crops. Wheat, gram, mustard-seed, and sesamum they have also taken to as cold-weather and spring crops. Tobacco and cotton they have long cultivated, but not in sufficient quantities even for their own consumption. They have no notion of weaving, and if left to their own resources for clothing, would probably resume their leaves; but every village has one or two families of Tántis, or weavers, who are now almost undistinguishable from the Hos. The villagers make over their cotton to the weavers, and pay for the loom labour in cotton, or grain.

'The Hos are a purely agricultural people, and their festivals are all connected with that pursuit. In describing these festivals, I avail myself of information on the subject kindly collated for me by W. Ritchie, Esq., District Superintendent of Police, Singbhúm. The chief requisite for festivities of all kinds is the preparation of an ample quantity of the home-made beer called *illi*. It is made from rice, which is boiled, and allowed to ferment till it is sufficiently intoxicating; its proper preparation is considered one of the most useful accomplishments that a young damsel can possess. The Hos keep seven festivals in the year. The first or principal is called the *Mágh parab* or *Desauli Bonga*. This is held in the month of Mágh, or January, when the granaries are full of grain, and the people, to use their own expression, full of devilry. They have a strange notion that at this period men and women are so overcharged with vicious propensities, that it is absolutely necessary to let off steam by allowing for a time full vent to the passions. The festival, therefore, becomes a Saturnale, during which servants forget their duty to their masters, children their reverence for parents, men their respect for women, and women all notions of modesty, delicacy, and gentleness,—they become raging Bacchantes. It opens with a sacrifice to Desauli of three fowls,—a cock and two hens, one of which must be black,—offered with some flowers of the *palás* tree (Butea frondosa), bread made from rice-flour, and sesamum seeds. The sacrifice and offerings are made by the village priest, if there be one; or if not, by any elder of the village who possesses the necessary legendary lore. He prays that, during the year they are about to enter on, they and their children may be preserved from all misfortune and sickness, and that they may have seasonable rain and good crops. Prayer is also made in some places for the souls of the departed. At this period an evil spirit is supposed to infest the locality; and to get rid of it, the men, women, and children go in procession round and through every part of the village, with sticks in their hands as if beating for game, singing a wild chant, and vociferating violently till they feel assured that the bad spirit must have fled,—and they make noise enough to frighten a legion. These religious ceremonies over, the people give themselves up to feasting, drinking immoderately of rice beer till they are in the state of wild ebriety most suitable for the process of letting off steam. The Ho population of the villages forming the environs of Cháibásá are at other seasons quiet and reserved in manner, and in their demeanour

towards women gentle and decorous. Even in the flirtations I have spoken of, they never transcend the bounds of decency. The girls, though full of spirits and somewhat saucy, have innate notions of propriety that make them modest in demeanour, though devoid of all prudery; and of the obscene abuse so frequently heard from the lips of common women in Bengal, they appear to have no knowledge. They are delicately sensitive under harsh language of any kind, and never use it to others; and since their adoption of clothing, they are careful to drape themselves decently as well as gracefully. But they throw all this aside during the Mágh feast. Their natures appear to undergo a temporary change. Sons and daughters revile their parents in gross language, and parents their children; men and women become almost like animals in the indulgence of their amorous propensities. They enact all that was ever portrayed by prurient artists in a Bacchanalian festival or Pandean orgy; and as the light of the sun they adore and the presence of numerous spectators seem to be no restraint on their indulgence, it cannot be expected that chastity is preserved when the shades of night fall on such a scene of licentiousness and debauchery. This festival is not kept at one period in all the villages. The time during which it is held in different villages of a circle extends over a period of a month or six weeks; and, under a preconcerted arrangement, the festival commences at each village on a different date, and lasts three or four days, so the inhabitants of each may take part in a long succession of these orgies. As the utmost liberty is given to girls. the parents never attempting to exercise any restraint, the girls of one village sometimes pair off with the young men of another, and absent themselves for days. Liaisons thus prolonged generally end in marriages. The ordinary Ho dance is similar to the *rasa* dance of the Santáls,—an amorous, but not a very rapid or lively movement; but the Mágh dance is like a *grande galope*,—a very joyous, frisky, harum-scarum scamper of boys and girls through the village, and from one village to another. The Mundáris keep this festival in much the same manner as the Hos, but one day is fixed for its commencement everywhere,—the full of the moon in Mágh,—and there is less commingling of the boys and girls from different villages. The resemblance to a Saturnale is very complete, as at this festival the farm-labourers are feasted by their masters, and allowed the utmost freedom of speech in addressing them. It is the festival of the harvest-home,—the termination of one year's toil, and a slight respite

from it before they commence again. At this feast, the Mundáris dance the *jádúra*, remarkable for the very pretty and peculiar manner in which the lines of performers interlace their arms behind their backs. The next in the order of festivals is what is called *Bah Bonga* by the Hos, corresponding to the *Sarhúl* of the Mundáris. *Bah* means flower; and the festival takes place when the *sál* tree is in full bloom in March or April,—a favourite season with many tribes, for it is then that the death of Gautáma is commemorated. With the Hos and Mundáris it is held in honour of the founders of the village and the tutelary deity or spirit, called Darhá by the Uráons. The boys and girls collect basketsful of the flowers, make garlands of them, weave them in their hair, and decorate their houses with them. Each house makes an offering of these flowers, and sacrifices a cock. The people dance for a couple of days and nights incessantly, and refresh themselves meanwhile with beer; but in the Kolhán it is the quiet style of dance, and there are no open breaches of decorum. The dance on this occasion of the Mundáris is called the *bahni*. The boys and girls poussette to each other, clapping their hands and pirouetting, so as to cause *dos-à-dos* concussions, which are the source of much mirth. The selection of the *sál* flowers as the offering to the founders of the village is appropriate, as there are few villages that do not occupy ground once covered by *sál* forest; and at this period new ground, if there be any, is cleared for cultivation. The third festival is the *Damurai*, which is celebrated in May, or at the time of the sowing of the first rice crop. It is held in honour of the ancestral shades and other spirits, who, if unpropitiated, would prevent the seed from germinating. A he-goat and a cock are sacrificed. The fourth festival is the *Hirá Bonga*, in June; the Mundáris call it *Harihar*. It is to propitiate Desauli and Jáhir Búrhi for a blessing on the crops. In the Mundárí villages, every householder plants a branch of the *bhelwa* in his field, and contributes to the general offering, which is made by the priest in the sacred grove, a fowl, a pitcher of beer, and a handful of rice. In Singbhúm a he-goat is offered. This is followed by the *Bahtauli Bonga*, which takes place in July. Each cultivator sacrifices a fowl, and after some mysterious rites, a wing is stripped off and inserted in the cleft of a bamboo, and stuck up in the rice field and dungheap. If this is omitted, it is supposed that the rice will not come to maturity. It appears more like a charm than a sacrifice. This corresponds with the *karam* in the Kol villages of Chutiá

Nágpur, where the *hoja* is danced; the women in this dance follow the men, and change their positions and attitudes in obedience to signals from them. When the movement called *hoja* is asked for, the women all kneel and pat the ground with their hands in time to the music, as if coaxing the earth to be fruitful. On the day appointed, a branch of the *karam* tree is cut and planted in the *ákhrá* or dancing place. This festival is kept by Hindus in Chutiá Nágpur, as well as by Kols. The sixth festival is the offering of the first-fruits of the harvest to Sing Bonga; it is solemnized in August, when the *gorá* rice ripens, and, till the sacrifice is complete, the new rice must not be eaten. The offering, in addition to the rice, is a white cock; this is a thanks-offering to the Creator and Preserver. It is called *Jum-nama*, and considered of great importance. To eat new rice without thus thanking God is regarded as impious. The seventh festival is the *Kalam Bonga*, when an offering of a fowl is made to Desauli on the removal of the rice straw from the threshing-floor, *kalam*, to be stacked. The *páhns* or priests of the Kol villages in Chutiá Nágpur have another festival, for the performance of which they are in possession of some rent-free land, called *dálikatári*. The sacrifices are, every second year a fowl, every third year a ram, every fourth year a buffalo, to Marang Búru; and the main object is to induce him to send seasonable rain. The above are all general festivals; but the Hos, on their individual account, make many sacrifices to the gods. In cases of sickness and calamity, they commence by sacrificing what is small and of little value; but if the desired change is retarded, they go on until the patient dies, or their live stock is entirely exhausted.

'All disease in men or animals is attributed to one of two causes,—the wrath of some evil spirit, who has to be appeased, or to the spell of some witch or sorcerer, who should be destroyed or driven out of the land. In the latter case, a *sokha*, or witch-finder, is employed to divine who has cast the spell, and various modes of divination are resorted to. One of the most common is the test by the stone and *pailá*. The latter is a large wooden cup, shaped like a half cocoa-nut, used as a measure for grain. It is placed under a flat stone as a pivot for the stone to turn on. A boy is then seated on the stone, supporting himself by his hands; and the names of all the people in the neighbourhood are slowly pronounced, and as each name is uttered, a few grains of rice are thrown at the boy. When they come to the name of the witch or wizard, the stone turns, and

the boy rolls off. This no doubt is the effect of the boy's falling into a state of coma, and losing the power of supporting himself with his hands. In former times, the person denounced and all his family were put to death, in the belief that witches breed witches and sorcerers. The taint is in the blood. When, during the Mutiny, Singbhúm District was left for a short time without officers, a terrible raid was made against all who for years had been suspected of dealings with the evil one, and the most atrocious murders were committed. Young men were told off for the duty by the elders; neither sex nor age were spared. When order was restored, these crimes were brought to light, and the actual perpetrators condignly punished; and since then we have not only had no recurrence of witch murders, but the superstition itself is dying out in the Kolhán. In other Districts, accusations of witchcraft are still frequently made, and the persons denounced are subjected to much ill-usage, if they escape with their lives. Some of the *sokhas*, instead of divining the name of the person who has cast the evil eye on the suffering patient, profess to summon their own familiar spirits, who impart to them the needed information. The *sokha* throws some rice on a winnowing sieve, and places a light in front of it. He then mutters incantations and rubs the rice, watching the flame, and when this flickers, it is owing to the presence of the familiar; and the *sokha*, to whom alone the spirit is visible, pretends to receive from it the revelation, which he communicates to the inquirer, to the effect that the sufferer is afflicted by the familiar of some rival *sokha*, or sorcerer, or witch, whom he names. The villagers then cause the attendance of the person denounced, who is brought into the presence of the sufferer, and ordered to haul out his evil spirit. It is useless for him to plead that he has no such spirit,—this only leads to his being unmercifully beaten; his best line of defence is to admit what is laid to his charge, and to act as if he really were master of the situation. Some change for the better in the patient may take place, which is ascribed to his delivery from the familiar, and the sorcerer is allowed to depart. But if there is no amelioration in the condition of the sick person, the chastisement of the sorcerer is continued till he can bear no more, and not unfrequently he dies under the ill-treatment he is subjected to, or from its effects. A milder method is, when the person denounced is required to offer sacrifices of animals to appease or drive away the possessing devil; this he dare not refuse to do. And if the sickness thereupon ceases, it is of course concluded

that the devil has departed; but if it continue, the sorcerer is turned out of his home and driven from the village, if nothing worse is done to him. It must not be supposed that these superstitions are confined to the Kols; they are common to all classes of the population of this Province. I have elsewhere noticed their prevalence in the Southern Tributary Mahals, and the alleged existence of secret witch-schools, where damsels of true Aryan blood are instructed in the black art, and perfected in it by practice on forest trees. Even Bráhmans are sometimes accused. I find in a report by Major Roughsedge, written in 1818, an account of a Bráhman lady who was denounced as a witch and tried; and having escaped in the ordeal by water, she was found to be a witch and deprived of her nose. The *sokha* does not always denounce a fellow-being; he sometimes gives out that the family *bhút* is displeased, and has caused the sickness. And in such cases a most extensive propitiatory offering is demanded, which the master of the house provides, and of which the *sokha* gets the lion's share. I find an instance of the oracle giving out that Desauli, the village *bhút*, had caused the trouble; but on further inquiry it was averred that a spiteful old woman had on this occasion demoralized the honourable and respectable guardian of the village. And though he was propitiated, the hag was made to suffer very severely for her malignancy. It will be seen that it is not only women that are accused of having dealings with the imps of darkness. Persons of the opposite sex are as frequently denounced; nor are the female victims invariably of the orthodox old hag type. In a recent case, eight women were denounced by a *sokha* as witches who had introduced epidemic cholera into the village, and caused a terrible mortality, and among these were some very young girls. They were ill-treated until they admitted all that was imputed to them, and agreed to point out and remove the spell they had prepared. They pretended to search for dead birds, which, it was said, they had deposited as charms, but nothing was produced; and one of the poor creatures, fearing further ill-usage, destroyed herself by jumping into a well. In Singbhúm, the wild Kharriás are looked upon as the most expert sorcerers; and the people, though they not unfrequently seek their aid, hold them in great awe.

'The funeral ceremonies of the Hos are deserving of special notice, as they show great reverence for the dead; and the variety and singularity of the rites performed may materially aid us in

tracing the connection of the people we are describing. In my account of the Khásias, I have already drawn attention to the similarity between their funeral ceremonies and those of the Hos. The funeral rites of the Hos and Gáros have also many points of resemblance. On the death of a respectable Ho, a very substantial coffin is constructed, and placed on faggots of firewood. The body, carefully washed and anointed with oil and turmeric, is reverently laid in the coffin; all the clothes, ornaments, and agricultural implements that the deceased was in the habit of using are placed with it, and also any money that he had about him when he died. Then the lid of the coffin is put on, and faggots placed around and above it, and the whole is burned. The cremation takes place in front of the house of the deceased. Next morning, water is thrown on the ashes, search made for bones, and a few of the larger fragments are carefully preserved, whilst the remainder, with the ashes, are buried. The selected bones are placed in a vessel of earthenware,—we may call it an urn,—and hung up in the apartment of the chief mourner, generally the mother or widow, that she may have them continually in view, and occasionally weep over them. Thus they remain till the very extensive arrangements necessary for their final disposal are effected. A large tombstone has to be procured, and it is sometimes so ponderous that the men of several villages are employed to move it. Some wealthy men, knowing that their successors may not have the same influence that they possess, select during their lifetime a suitable monument to commemorate their worth, and have it moved to a handy position to be used when they die. When required for use, it is brought to the family burial-place, which with the Hos is close to the houses, and near it a deep round hole is dug for the reception of the cinerary urn. When all is ready, a funeral party collect in front of the deceased's house,—three or four men with very deep-toned drums, and a group of about eight young girls. The chief mourner comes forth, carrying the bones exposed on a decorated tray, and a procession is formed. The chief mourner, with the tray, leads; the girls form in two rows, those in front carrying empty and partly broken pitchers and battered brass vessels; and the men, with drums, bring up the rear. The procession advances with a very ghostly dancing movement, slow and solemn as a minuet, in time to the beat of the deep toned drums, not straightforward, but mysteriously gliding, now right, now left, now marking time, all in the same mournful cadence,—a sad dead march.

The chief mourner carries the tray generally on her head; but at regular intervals she slowly lowers it, and as she does so the girls also gently lower and mournfully reverse the pitchers and brass vessels, and looking up for the moment with eyes full of tears, seem to say, "Ah! see! they are empty." In this manner the remains are taken to the house of every friend and relative of the deceased within a circle of a few miles, and to every house in the village. As the procession approaches each habitation, in the weird-like manner described, the inmates all come out, and the tray having been placed on the ground at their door, they kneel over it and mourn, shedding tears on the remains as their last tribute of affection to their deceased friend. The bones are also thus conveyed to all his favourite haunts,—to the fields he cultivated, to the grove he planted, to the tank he excavated, to the threshing-floor where he worked with his people, to the *ákhrá* or dancing arena where he made merry with them,—and each spot which is hallowed with reminiscences of the deceased draws forth fresh tears from the mourners. In truth, there is a reality in their sadness that would put to shame the efforts of our undertakers and the purchased gravity of the best mutes; and it is far less noisy and more sincere than the Irish "keening." When this part of the ceremony is completed, the procession returns to the village, and, slowly gyrating round the great slab, gradually approaches its goal. At last it stops; a quantity of rice, cooked and uncooked, and other food is now cast into the grave, and the charred fragments of bone transferred from the tray to a new earthen vessel placed over it. The hole is then filled up and covered with the large slab, which effectually closes it against desecration. The slab, however, does not rest on the ground, but on smaller stones which raise it a little. With the Mundas, as among the Khásias, these slabs may cover the graves of several members of a family; but the ghost of a Ho likes to have his grave all to himself. A collection of these massive gravestones indelibly marks the site of every Ho or Mundárí village; and they may now be found so marking sites in parts of the country where there have been no Kols for ages. But in addition to the slab on the tomb, a megalithic monument is set up to the memory of the deceased in some conspicuous spot outside the village. The pillars vary in height from five or six to fifteen feet, and apparently fragments of rock of the most fantastic shape are most favoured. Close to the station of Cháibásá, on the road to Keunjhar, may be seen

a group of cenotaphs of unusual size,—one eleven feet two inches, another thirteen feet, and a third fourteen feet above the earth; and many others of smaller dimensions. The groups of such stones that have come under my observation in the Munda and Ho country are always in line. The circular arrangement, so common elsewhere, I have not seen.

'I do not find that the present generation of Kols have any conception of a heaven or a hell that may not be traced to Bráhmanical or Christian teaching. They have some vague idea that the ghosts of the dead hover about, and they make offerings to them; and some have, like the Chinese, an altar in the house on which a portion of the "daily bread" is offered to them. But unless under a system of prompting, often inadvertently adopted, they will not tell you that this after-existence is one of reward or punishment. When a Ho swears, the oath has no reference, whatever to a future state. He prays that if he speak not the truth, he may be afflicted with as many calamities as befell Job,—that he may suffer the loss of all his worldly wealth, his health, his wife, his children; that he may sow without reaping, or reap without gathering; and, finally, that he may be devoured by a tiger. It is a tremendous oath, and it is a shame to impose the obligation of making it on so generally truthful a people; but they swear not by any hope of happiness beyond the grave, and the miserable wandering life they assign to the shades can only be looked forward to with dread. They fear the ghosts, and propitiate them as spirits of a somewhat malignant nature, but can have no possible desire to pass into such a state of existence themselves. The funeral ceremonies I have described are what I myself witnessed. Colonel Tickell tells us that on the evening of the burning of the corpse, certain preparations are made in the house in anticipation of a visit from the ghost. A portion of the boiled rice is set apart for it,—the commencement, we may presume, of the daily act of family devotion above noticed,—and ashes are sprinkled on the floor, in order that, should it come, its footprints may be detected. The inmates then leave the house, and, circumambulating the pyre, invoke the spirit. Returning, they carefully scrutinize the ashes and rice, and if there is the faintest indication of these having been disturbed, it is at once attributed to the return of the spirit; and they sit down apart, shivering with horror, and crying bitterly, as if they were by no means pleased with the visit, though made at their earnest solicitation. I have often asked the Kols if their custom of

casting money, food, and raiment on the funeral pyre is at all connected with the idea of the resurrection of the body, or if they thought the dead would benefit by the gifts bestowed. They have always answered in the negative, and gave me the same explanation of the origin and object of the custom that I received from the Chulikata Mishmis of Upper Assam, namely, that they are unwilling to derive any immediate benefit from the death of a member of their family; they wish for no such consolation in their grief. So they commit to the flames all his personal effects, the clothes and vessels he had used, the weapons he carried, and the money he had about him. But new things that have not been used are not treated as things that he appropriated, and they are not destroyed; and it often happens that respectable old Hos abstain from wearing new garments that they become possessed of, to save them from being wasted at the funeral. When the interment of the bones is accomplished, the event is made known far and wide by explosions that sound like discharges from heavy guns. This is sometimes done through the agency of gunpowder, but more frequently by the application of heat and cold to fragments of schistose rock, causing them to split with loud noises.

'In summing up the character of the people I have been describing, it is necessary to separare the Hos from their cognates; the circumstances under which the character of the former has been developed are different, and they are, in my opinion, physically and morally superior to the Mundas, Bhumij, and Santáls. They appear to me to possess a susceptibility of improvement not found in the other tribes. They have been directly under our government for about thirty-seven years; and, coming to us as unsophisticated savages, we have endeavoured to civilise them without allowing them to be contaminated. Whilst they still retain those traits which favourably distinguish the aborigines of India from Asiatics of higher civilisation,—a manner free from servility, but never rude; a love, or at least the practice, of truth; a feeling of self-respect, rendering them keenly sensitive under rebuke,—they have become less suspicious, less revengeful, less bloodthirsty, less contumacious, and in all respects more amenable to the laws and the advice of their officers. They are still very impulsive, easily excited to rash, headstrong action, and apt to resent imposition or oppression without reflection; but the retaliation, which often extends to a death-blow, is done on the spur of the moment and openly, secret

assassination being a crime almost unthought of by them. As a fair illustration of their mode of action when violently incensed, I give the following :—A Bengali trader, accustomed to carry matters with a very high hand among his compatriots in the Jungle Mahals, demanded payment of a sum of money due to him by a Ho, and not receiving it, proceeded to sequestrate and drive off a pair of bullocks, the property of his debtor. The Ho on this took to his arms, let fly an arrow which brought down the money-lender, whose head he then cut off, went with it in his hand straight to the Deputy-Commissioner, and explaining to that officer exactly what had occurred, requested that he might be condemned for the crime without more ado! Murders are not now more frequent in the Kolhán than in other districts, latterly less so; but when one does take place, the perpetrator is seldom at any trouble to conceal himself or his crime. The pluck of the Hos, displayed in their first encounter with our troops in former wars, I have often seen exemplified on minor occasions. In competitive games they go to work with a will, and a strenuous exertion of their full force, unusual in natives of India. Once, at the Ránchí Fair, there was a race of carriages, often used by travellers in Chutiá Nágpur, drawn and propelled by men. One of these came from Singbhúm, and had a team of Hos; a collision took place early in the race, and the arm of one of the Ho team was badly fractured. It fell broken by his side, but he still held on to the shaft of the carriage, and, cheering and yelling like the rest, went round the course. The extreme sensitiveness of both men and women is sometimes very painfully exhibited in the analysis of the numerous cases of suicide that every year occur. A harsh word to a woman never provokes a retort, but it causes in the person offensively addressed a sudden depression of spirits or vehement outbreak of grief, which few persons would a second time care to provoke. If a girl appears mortified by anything that has been said, it is not safe to let her go away till she is soothed. A reflection on a man's honesty or veracity may be sufficient to send him to self-destruction. In a recent case, a young woman attempted to poison herself because her uncle would not partake of the food she had cooked for him. The police returns of Singbhúm show that in nine years, from 1860 to 1869, both inclusive, 186 men and women committed suicide in that District. I have already spoken of them as good husbands and wives, but in all the relations of life their manner to each other is gentle and kind. I

never saw girls quarrelling, and never heard them abuse or say unkind things of each other; and they never coarsely abuse and seldom speak harshly to women. The only exception I know is when they believe a women to be a witch; for such a one they have no consideration. They have no terms in their own language to express the higher emotions, but they feel them all the same.'

(6) Munda, 3877. See the Statistical Account of Lohárdagá District. (7) Tamáriá, 3016. The Tamáriás are a tribe of Mundas who come from the Fiscal Division of Tamár, in the south-east corner of Chutiá Nágpur proper. They are the only section of the Kol race that has in any degree taken to trade as a pursuit. Colonel Dalton writes of them as follows:—'They are employed chiefly as brokers for the purchase of the produce of the wilder parts of the Kolhán; but, owing to the extension of the market system, and a growing predilection on the part of the Kols for more direct dealings with the traders, the Tamáriás' occupation as brokers is on the wane.' (8) Náik, 578. See the Statistical Account of the District of the Santál Parganás. (9) Nat. A thieving gipsy tribe, of doubtful origin; number, 13. (10) Uráon, 1397. Immigrants from Chutiá Nágpur proper. See the Statistical Account of Lohárdagá District. (11) Purán. Said to be, with the Kharriás, the aborigines of the Orissa Tributary State of Morbhanj; number, 1196.

(12) SAVAR, 277. The Savars, Sabars, Saurs, or Sars appear to be identified by all authorities with the Sauri of Pliny and the Sabaræ of Ptolemy. Dr. Hunter, in his General Account of Orissa, describes their settlements as lying within the mountainous background which rises from the Madras coast, running down from the Chilká Lake, in the south-west corner of Orissa, to the Godávari river, 'a region two hundred miles in length, almost entirely unexplored.' It is possible that they may be descendants of the Savaras or Siviras, to whom tradition ascribes the conquest of the Cheros, and their expulsion from the plateau of Sháhábád, in about the year 421 of the Sálivá-hana era, or A.D. 500. No trace of the Sháhábád Savaras is to be found either to the north or north-west of their ancient kingdom; and they may well have been driven south by the inroad of Rájputs, under the Bhojpur chief, which put an end to their rule. The Savaras who came under Colonel Dalton's personal observation were not the main body of the tribe, which numbers over 67,000, in the Province of Orissa, but an isolated fragment known as the Bendkars, who had settled under the Thákuráni hill, on the boundary between

Singbhúm and the Orissa Tributary State of Keunjhar. In 1842, however, Colonel Tickell, of the South-West Frontier Agency, gave an account, in the *Asiatic Society's Journal*, of the Bendkars, a tribe numbering from two to three hundred, and inhabiting a small range of hills called Bendkar Búru, north of Keunjhar and close to Jamdapír, the southern commune of Singbhúm. This Bendkar colony I assume to be one and the same with that observed by Colonel Dalton, and also identical with the Savars enumerated in the Census Report of 1872. That Report makes no mention of the Bendkars; but there is no difficulty in supposing that the tribe described themselves to the enumerators by their generic name, and the number returned in the Census closely corresponds with Colonel Tickell's previous estimate. It will be observed that Colonel Dalton places the habitat of the tribe in Keunjhar, while Colonel Tickell's account is not clear on this point. But the migratory habits of all the wilder hill tribes are well known; and it is likely enough that in their search for edible jungle roots, a section of the Bendkar colony may have settled on the northern slope of the Thákuráni range, which lies within the boundary of Singbhúm District.

In 1842, Colonel Tickell found the Bendkars inhabiting a tangled tract of hill and forest, bounded on the north and north-east by the cultivated land of the Ho communities or *pírs* of Kotgarh and Bar. They had lost their primitive dialect, and spoke either Ho or Uriyá. In physical appearance they resembled the Bhuiyás of that part of the country, and were fair, well made, and intelligent. They worshipped Kálí, with several minor tutelary deities. In matters of food they appear to have been rather exclusive. A Bendkar would take water from a Ho, but would not eat with him, nor would he touch any food that had been cooked by a Hindu. Their material condition was extremely poor. They possessed no cattle, and only a few fowls. The houses were mere hovels; not massed together in villages, but dotted about on the hillside in separate groups of two or three, like those of the Bírhors in Palámau. The crops usually cultivated were maize, highland rice (*gorá dhán*), and gram (*chaná*), which were grown in straggling fields formed by banking up the hillside water-courses. Edible jungle products were largely used for food, and frequently made up an entire day's subsistence. They paid no rent for their land, but were liable to be called upon for *begárí* or gratuitous labour by the Rájá of Kalikáprasád in Keunjhar. Their funeral ceremony consisted in simply burning the dead body,

they did not collect the ashes from the pyre, nor did they, like the Kols, destroy any of the deceased person's property with his corpse.

The following paragraphs relating to the Bendkars are taken from Colonel Dalton's *Ethnology of Bengal*. The female deity described by him as Bansuri and Thákuráni was probably taken by Colonel Tickell for the Hindu Kálí; and the rice cultivation which the latter speaks of would appear, from Colonel Dalton's account, to be an exceptional practice. 'It is difficult to regard the Bendkars otherwise than as members of the great Bhuiyá family; and thus connecting them, we link the Bhuiyás and Savars, and give support to the conjecture that the former are Dravidian. The Savars, occupying the country between the Kandh Máls or hill tracts, and the Godávarí, retain a primitive form of speech; but the Bendkar Savars that I have fallen in with, have no language of their own, and no tradition that they ever possessed one. The form of speech used is Uriyá, and those living in mixed villages conform to many customs of Hindu Uriyás of inferior castes. The points of difference are, however, very noticeable; for on those points they follow exactly the customs of the hill Bhuiyás, and the independent Bendkar communities have all the Bhuiyá characteristics. They worship a female divinity whom they call Bansuri and Thákuráni, no doubt the same as the bloodthirsty goddess revered by the Bhuiyás, the prototype of the Hindu Kálí. Every year offerings are made to her of goats and fowls; and every ten years, each community of Bendkars offers a buffalo, a boar, a sheep, and twelve fowls. The Bendkars provide the necessary victims with difficulty, for it is not their custom to keep cattle of any kind. They buy what they require for sacrifice. It is not stated that there is any prohibition against their breeding such animals, nor are they restricted to the use of their hand-plough, but they seldom till lands on which a bullock-plough could be used. When they obtain such lands, they borrow ploughs from their neighbours the Kols. It is in their feasts, festivals, amusements, and methods of bringing about marriage, that the points of resemblance between them and the Bhuiyás are most marked. I saw a dance by Bendkar boys and girls. The girls dance with their heads covered, bodies much inclined, and faces looking to the ground or to their feet, which have to perform a somewhat intricate step; the right hand holds down at arm's length the portion of the dress that is thrown over the head. The men,

playing on tambourines or half drums, sing as they dance. The girls appear too intent on their steps to respond to them; but their peculiar attitude in the dance, the steps, and the melody are the same for all Bhuiyás, and are unmistakeable characteristics of the race from the Ganges to the Mahánadí. The Kolarian dances are quite different. The marriage ceremonies are very simple. The formal preliminaries are arranged by mutual friends, but this generally follows a private understanding which the parties most interested have come to without intervention. After the bridegroom has made his election, the following gifts are bestowed in his behalf:—To the girl's father, a bullock; to the maternal uncle, a bullock; to the mother, one rupee and a cloth. The girl is then brought by her friends to the bridegroom's house. The young couple are required to make two and a half turns round a pot of water, in which are mango leaves. They are then bathed together, and their hands tied together, and the ceremony is at an end. When first I saw the Bendkar hand-plough, it was of wood,—only a branch cut with a large piece of the stem from which it sprung attached, and that shaped so as to give it the appearance of a miniature native plough; but they have improved on this, and now insert a piece of iron as a share, in further imitation of the native plough. The implements answer well enough in preparing for seed the light vegetable mould of the forest, to which they confine their cultivation; but in a stiff clay it would be inoperative. The hill Bendkars cultivate *kangni* (Panicum Italicum), *kheri*, *khodo* (Eleusine coracana), *maruá*, *gangoi makai* (Zea mays) or maize, a species of coxcomb the seeds of which they eat, a cereal called *siko*, and a large bean, which is intoxicating or acts as an emetic if eaten raw, but is pleasant and wholesome when well cooked; also *úrid*. They have ordinarily no rice cultivation. They know well and use all the spontaneous edible productions of the forests, and showed me some wild yams which they largely consume; they take an immensity of cooking. The Bendkars burn the dead, following the practice of the Hindus in regard to the position of the body on the pyre, that is, with the head to the north. In this they vary from the Kols, who affect the south, and the hill Bhuiyás, who honour the quarter of the setting sun as most appropriate; but the hill Bhuiyás are poetical.'

(13) Santál, 51,132. See the Statistical Accounts of Hazáribágh (vol. xvi. pp. 65–74) and of the Santál Parganás. (14) Sáont, 90. See the Account of the Tributary States of Chutiá Nágpur. The

Deputy-Commissioner also mentions a tribe called Dharuá, which was not separately enumerated in the Census of 1872. In early times, the Dharuás formed a flourishing settlement in Bámanghátí of Morbhanj, and subsequently in the estate of Paráhát in Singbhúm; but owing to their turbulent disposition, they were driven out and gradually broken up into small scattered communities, living in the wilder parts of the District. It is even possible that, since Dr. Hayes wrote of them, they may have died out entirely, or amalgamated with some other tribe. Colonel Dalton considers the Dharuás or Dorowas, who are also called Náiks, to be really a tribe of Gonds of Chándá in the Central Provinces. When settled in Bámanghátí, they were the military retainers of the Mahápátra, a feudal tenure-holder under the Rájá of Morbhanj. After many years of opposition to his feudal superior, the Mahápátra broke out into open insurrection; the Government was forced to interfere, and the Mahápátra, with all his retainers, was banished from Bámanghátí, and allowed to settle in Singbhúm.

EMIGRATION AND IMMIGRATION.—The Deputy-Commissioner reports that he has not observed any immigration take place into Singbhúm District. He thinks it possible that there may be year by year a few settlers on the borders of the District; but they amalgamate rapidly with the resident population, and attract no notice. Owing to the independence of the Hos, the good position they hold under the present light assessment of the Kolhán, and the inaccessibility of their country to recruitors, there is no emigration from the District.

HINDU CASTES.—The following is a list of the different Hindu castes in Singbhúm District, arranged as far as possible according to the rank which they hold in local social esteem, together with the occupation of each caste. The numbers are taken from the Census Report of 1872:—(1) Bráhman; members of the priesthood, and employed by Government and private persons in various kinds of business; number in 1872, 4098. (2) Rájput; landowners and servants, mostly well off; 1718 in number. (3) Khandáit; 2255 in number. The Khandáit or Khandáyats, literally swordsmen, from the Uriyá *khandá*, a sword, are probably composed partly of immigrants from Orissa, and partly of Bhuiyás who have assumed the title of Khandáit, and with it the Bráhmanical cord. This practice, which is not uncommon in Singbhúm, is noticed under the head of Bhuiyá. In the Statistical Account of the District

of Balasor. Dr. Hunter thus describes the Khandáits of Orissá:—'Although a numerous and well-defined body, the Khandáits do not appear to be really a distinct caste. The ancient Rájás of Orissa kept up large armies, and partitioned the lands on strictly military tenures. These armies consisted of various castes and races, the upper ranks being officered by men of good Aryan descent, while the lower ones were recruited from the low castes alike of the hills and the plains. On the establishment of a well-defined caste system, such troops took their caste from their occupation, and correspond to the military class in the fourfold division in Northern India; but with this difference, that in Northern India the military class consists of an ethnical unit, whereas in Orissa the Khandáits exhibit every variety of type, from the high Aryan of good social position to the semi-aboriginal mongrel taken from the dregs of the people.' (4) Baidyá; hereditary physicians, but many of them have abandoned their traditional employment. They number only 25, and are little heard of. (5) Káyasth; writers and clerks in Government or private employ; 622. (6) Bhát; hereditary bards and genealogists, but have now taken to cultivation. Many of them live by begging, and the entire caste is far from respectable. They call themselves Rájbhát, and are said to wear the sacred thread; number, 68. (7) Márwárí; merchants and traders, mostly Jains; 11. (8) Nápit or Hajjám; barbers; 1875. (9) Kámár or Lohár; ironsmiths; 7959. (10) Kumbhár; potters; 7145. (11) Telí; oil pressers and sellers; 3904. (12) Támbulí; growers and sellers of betel-leaf (Piper); 560. (13) Sadgop; cultivators; 1413. (14) Málí; gardeners; 34. (15) Baniyá; traders; 30. The following are subdivisions of the Baniyá class:—Bais Baniyá, 5; Gandhabaniyá, 696; Khatrí, 108; Mahurí, 1059; and Saráwak, 19. (16) Kánsárí; braziers; 592. (17) Sánkhárí; shell-cutters; 410. (18) Agurí; a Bengal caste, identified in the Census Report with the Ugrakhetri of Manu. They are engaged in agriculture and trade; number in Singbhúm, 7. (19) Goálá; cowherds and milkmen; 34,987. In the Census Report, Ahir, numbering 14, Gonr, 1292, and Mahákul, 27, are given as subdivisions of the Goálás. Of the Goálás of Singbhúm, Colonel Dalton writes as follows:—'We have a very large Goálá population in parts of Singbhúm. They do not appear to have any particular legend to account for their being where they now hold rather a subordinate position, the Bhuiyás or Kols being the dominant races; but they are, on the whole, the most flourishing of

the peasantry in that part of the country. They are not all of one family, and do not profess to be all of one race. Those that call themselves Mathurábásís claim to be pure Gops, and are fond of making pilgrimages to Brindában. They are the handsomest and most truly Aryan-looking of the class. The Magadha Goálás have a much commoner appearance, and are, indeed, suspiciously like Kols. The features of the Mathurábásís are high, sharp, and delicate, and they are of light-brown complexion. The Magadha features are undefined and coarse; and they are dark-complexioned, with large hands and feet. Seeing the latter standing in a group with some Singbhúm Kols, it is impossible to distinguish one from the other. There has doubtless been much mixture of blood. In every Kol village there are a few of these Goálás, who look after the Kol cattle, and are paid for doing so. They thus hold a very subordinate position; but the Mathurábásís never stoop to this. They are found as extensive farmers, employing a number of aborigines as *kamiás* or farm-labourers; and it is astonishing how easily they succeed in seducing Kols from their independent position as peasant proprietors to become their servants. They do not, however, forsake their hereditary calling; they keep large herds of buffaloes and cows, and freely sell the milk and butter, the latter in the form of *ghí*. They live very generally in village communities, and have their hereditary village head-man, who, with a council of village elders, decides all questions of caste. They claim, amongst other things, the right of disposing of widows, but are now seldom permitted to exercise it.' To this I may add that, although claiming descent from the superior Goálá families of Mathurá, they have become thoroughly naturalized in Singbhúm, and have adopted both the language and customs of the Uriyás, and object to attending schools where Hindí is taught. (20) Halwái; confectioners; 660. (21) Kándu; preparers and sellers of parched rice; 42. (22) Gareri; shepherds; 67. They are probably an offshoot of the Goálás, though the two castes do not intermarry. Along with their occupation of tending sheep, they carry on that of making blankets. In common with the other pastoral tribes, they observe the custom that when an elder brother dies, the next in age marries his widow. (23) Kaibartta; agriculturists: 114. (24) Vaishnav; followers of Chaitanya, a religious reformer in Nadiyá, who lived in the beginning of the sixteenth century. Number in Singbhúm, 2733. (25) Káhár; cultivators, palanquin-bearers, and servants; 129. (26)

Behárá; palanquin-bearers, properly a Bengal caste; 46 in number. (27) Koerí; independent cultivators and growers of opium, sugar-cane, and garden produce; 42. See the Statistical Account of Lohárdagá District. (28) Kurmí; the great agricultural caste of Behar and of the Chutiá Nágpur Division, numbering, in Singbhúm, 19,667. They obtained a footing among the aboriginal tribes at a very remote period, and have in occasional instances got possession of their ancient village sites. For a fuller notice of the Kurmís, see the Statistical Account of Mánbhúm District. (29) Ráju; cultivators; 63. (30) Tántí; weavers; 20,753 in number. The servile weaver caste is a conspicuous feature in Singbhúm District. They are apparently of Hindu origin, and are domesticated as essential constituents of every Ho village community. Their features are Aryan rather than aboriginal; they repudiate the Hindu restrictions on food, but worship Hindu divinities, and have no peculiar customs which stamp them as belonging to other races. (31) Sonár; goldsmiths, considered a pure caste in Behar; 176. (32) Subarnabanik; the goldsmith caste of Bengal, held to be impure; 233. (33) Barhi or Barhái; carpenters; 342. (34) Láheri; workers in lac; 22. (35) Sikalgar; cutlers; 14. (36) Sunrí; spirit distillers; 3274. (37) Dhoba; washermen; 2096. (38) Beldár; labourers; 156. (39) Nuniyá; makers of saltpetre; 4. (40) Ghátwál; guardians of the hill passes; 4. (41) Jugí; makers of silk string; 604. (42) Kapáli; weavers of gunny cloth; 26. (43) Patuá; makers of silk thread; 261. (44) Sirási; weavers; 124. (45) Kora; labourers; 661. (46) Mátiál; labourers, employed in all kinds of earth work; 5. (47) Keut or Kewat; boatmen, taking their name from Hindí *kená*, to row; 1293 in number. (48) Málá; the great boating and fishing caste of Behar; 236 in number. (49) Bathuá; boatmen, described in the Census Report as a sub-caste of Málás; 9 in number. (50) Ghuní; fishermen; 553.

The following list of SEMI-HINDUIZED ABORIGINES is arranged, as far as possible, in order of precedence; but where all rank so low in the Hindu social system, it is difficult to describe precisely the relative positions of particular classes. (51) Karangá; cultivators and labourers; 243 in number. (52) Bágdí; fishermen, palanquin-bearers, and general labourers. Colonel Dalton describes them as the remnant of an aboriginal race, who, by intermarriage with low-caste Hindus, have nearly effaced their primitive lineaments. It is suggested in

the Census Report that they may possibly be allied to the Báuris, who are found in the same localities. Number in Singbhúm, 263. (53) Mál; 1367. For a full notice of this caste, see the Statistical Accounts of Mánbhúm and the Santál Parganás. (54) Bhuiyá; 12,078. Sir George Campbell, in his *Indian Ethnology*, suggests that the Bhuiyás of Western Bengal are connected with the Buis of Madras and the Central Provinces. With this theory Colonel Dalton agrees, for the reasons that the Bhuiyá features are of a Tamulian cast, and that the tribe is found in its greatest strength and purity on the southern frontier of Bengal. He accordingly classes them with the southern or Dravidian family of aboriginal races. In another place he refers to their kinship with the Bárah Bhuiyás, who were at one time the dominant race in Assam, where they left behind them great works in memory of their rule. It would appear from this that the Bhuiyás must have spread towards the north-east from Central and Southern India; for if their original seats had been in Assam, their features would partake of the Mongolian rather than the Tamulian type. The Bhuiyás 'form an important section of the population of Singbhúm. Tradition says they were once dominant in the western and southern parts of that country, but were subjugated by the Hos (Kols). In the Tributary Estates of Gángpur, Bonái, Keunjhar, and Bámra, they are almost the only class possessing proprietary rights under the chiefs. They are the barons from whom those chiefs originally derived their authority, and are either the support or the sap of that authority, according to the side they take in the politics of the state. They form, in all these little governments, that useful institution—an opposition. Mr. Stirling, in his Account of Orissa, classes them amongst the Kols; but he brings forward no sufficient grounds for connecting them. As I have said above, they appear to me to be linked with the Dravidian rather than with the Kolarian tribes. They were the veritable monkeys that aided Ráma in his invasion of Lanká. All the country now occupied by the Bhuiyás is full of traditions of that great hero. He is the favourite god of the Hinduized Bhuiyás. The most awe-inspiring of their stupendous rocks are his fanes; the most lovely of their pools are sacred in virtue of the tradition of his having bathed in them. Hanumán, the general of the ape army, was Pawan-ká-pút, "the son of the wind;" and the Bhuiyás to the south of Singbhúm call themselves Pawanbans, the children of the wind, to this day. That they are the apes of the Rámáyana there can therefore be no

doubt. But though I have seen some individuals of the tribe of a very low type, they are not particularly simian in appearance. They are a dark-brown, well-proportioned race, with black, straight hair, plentiful on the head, but scant on the face; of middle height, figures well knit, and capable of enduring great fatigue, but light-framed like the Hindu, rather than presenting the usual muscular development of a hill-man. The features are very much of the same cast throughout. The cheek and jaw bones are projecting, so as to give a breadth and squareness to the face. The nose is but slightly elevated, still neither so depressed nor so broad at the root as the generality of Turanian noses, and rather of a *retroussé* type; mouths and teeth well formed, and the facial angle generally good. The eyes well-shaped and straight, but never very large or deep set. In costume and general external appearance there is nothing but feature to distinguish the upper classes amongst them from Hindus, and they like to be considered Súdras. They sometimes call themselves Khandáits, and claim to be of the same family as the Or-Khandáits or Páiks of Orissa, and assume the Bráhmanical cord. Those who do so of course act up to their profession, and abstain from forbidden meats; but in the countries bordering on the Ganges, where they occupy a very low position, they are classed with Musáhars, "rat-eaters." They are the earliest known settlers in parts of Singbhúm, Gángpur, Bonái, Keunjhar, and Bámra. The chiefs of these Estates now call themselves Rájputs; if they be so, they are strangely isolated families of Rájputs. The country for the most part belongs to the Bhuiyá sub-proprietors. They are a privileged class, holding as hereditaments the principal offices of the state, and are organized as a body of militia. The chiefs have no right to exercise any authority till they have received the *tilak*, or token of investiture, from their powerful Bhuiyá vassals. Their position, altogether, renders their claim to be considered Rájputs extremely doubtful; and the stories told to account for their acquisition of the dignity are palpable fables. They were no doubt all Bhuiyás originally; they certainly do not look like Rájputs. It is singular that these Hinduized Bhuiyás retain in their own hands the priestly duties of certain old shrines, to the exclusion of Bráhmans. This custom has no doubt descended in Bhuiyá families from the time when Bráhmans were not, or had obtained no footing amongst them, and when the religion of the land and the temples were not Hindu. They are now, indeed, dedicated to Hindu deities, but there are evidences of the temples having

been originally occupied by other images. At some of these shrines human sacrifices were offered every third year; and this continued till the country came under British rule. According to their own traditions, they were once united as a nation in Eastern India, and had a king of their own, but they were broken up and dispersed by invasions from the west. They have all lost the language that they spoke in those days, whatever it may have been, and now speak Hindí, Bengalí, or Uriyá, according to their locality.'—Dalton's *Ethnology of Bengal*, pp. 139–141. (55) Báuri; 825. See the Statistical Account of Hazáribágh (vol. xvi. p. 80) for a fuller notice of this tribe. (56) Dom; basket-makers and general scavengers; 2054 in number. (57) Turi; basket-makers and fishermen; 251. (58) Dosádh; cultivators, village watchmen, and servants. They are too indolent to accumulate wealth honestly, and have the character of being inveterate thieves. They worship the demon Ráhu. The peculiar character of their ritual is explained in the Account of Hazáribágh (vol. xvi. pp. 80, 81). Number in Singbhúm, 244. (59) Banjárá; 10. (60) Chamár; preparers of hides and workers in leather; 591. (61) Bárí; collectors of *sál* leaves, and makers of leaf-plates; 2. (62) Mahali; basket-makers and labourers; 1301. (63) Rajwár; a mongrel tribe, especially addicted to *dákáiti* and highway robbery. See the Account of Hazáribágh (vol. xvi. pp. 81, 82). Number in Singbhúm, 33. (64) Kharwár; landholders and cultivators, with the following divisions separately enumerated in the Census:—Bhogtá, 176; Gónju, 240; Mahat, 391; and Mánjhi, 3065. (65) Bathudí; 276 in number. (66) Ghásí; scavengers and musicians; 3976 in number. (67) Pán; 34. (68) Pásí; toddy sellers; 27. (69) Bediyá; a wandering gipsy-like tribe, numbering 37, who live by thieving and jugglery. (70) Hárí; the Bengal scavenger caste; 1036. (71) Mihtár; sweepers; 233 in number.

The Religious Divisions of the People are Hindus, Muhammadans, Christians, and a variety of aborigines, who are included in the Census Report under the heading of 'others.' As already stated, the population of Singbhúm District amounts to 415,023 souls,—207,926 males, and 207,097 females. Of these, 209,632—105,277 males, and 104,355 females—are Hindus, who form 50·5 per cent. of the entire population. The Muhammadans number 2487,—1279 males, and 1208 females,—or 0·6 per cent. of the total population. No Buddhists are found in the District. The Christian community numbers 431 males and 421 females; total 852, or 0·2

per cent. of the total population. The remaining 48·7 per cent. of the population, numbering 202,052, or 100,939 males and 101,113 females, consists of aboriginal races and 'others' not classified according to religion.

The higher castes of Hindus are numerically very weak in Singbhúm; and the predominance of the artisan castes and the Goálás (herdsmen) and Tántís (weavers) seems to lead to the inference that the entire Hindu community in Singbhúm has grown up on the nucleus of those Hindu settlers, who attached themselves in various servile capacities to Ho villages.

The Muhammadans are very few in number, and socially unimportant. None of the reforming sects of Islám are represented in Singbhúm; and the existing Musalmán community makes no converts, except among Hindus who have been expelled from their caste.

The Christian population of Singbhúm is noticed in greater detail in the section on Missions. Most of the native Christians are of the aboriginal races, and the prospects of the Missions are said to be promising.

Towns, Fairs, and Important Places.—There are no towns in Singbhúm District containing more than five thousand inhabitants, nor is there any municipality. Mr. Magrath's District Census Compilation thus classifies the villages and small towns:—There are 2602 villages containing less than two hundred inhabitants; 512 with from two to five hundred inhabitants; 83 with from five hundred to a thousand; 10 small towns with from one to two thousand; and 1 from three to four thousand inhabitants. Total number of small towns and villages, 3208.

Chaibasa, the Civil Station and Administrative Headquarters of the District, contains over 4000 inhabitants, but is in fact nothing more than a large village. In 1868 it was reported to contain six hundred houses, built of mud or sunburnt bricks, and usually tiled. Besides the Deputy-Commissioner's office and the other public buildings, there are a few houses of a superior class, forming a short street, and occupied by dealers in cocoons of *tasar* silk, cloth, and grain. Cháibásá is situated on rising ground overlooking the right bank of the river Roro, and commands a pleasing view of hills on all sides. The station itself is rocky and dry. Cháibásá is the only place in the District where permanent shops have been established; and a large fair is held yearly about Christmas time. In 1872 the value of the merchandise exposed for sale at the Cháibásá fair was

estimated at £14,382, and that actually sold at £6910. On the last day of the year, the races, national dances, and athletic sports attracted people from all parts of Singbhúm, and 20,000 persons are reported to have been present. The ordinary trade of the District is carried on by means of weekly markets, the chief of which are at Cháibásá, at Kharsáwán and Sáraikalá, the largest villages in those Estates, and at Baháragarhá in the Fiscal Division of Dhalbhúm.

The Deputy-Commissioner reports that the District contains no places of pilgrimage properly so called; but that in the month of January large numbers of people visit the Baitaraní river on the borders of Keunjhar, to commemorate the tradition that Ráma halted there when marching to Ceylon, to rescue his wife Sítá from the ten-headed demon Rávana.

It appears, therefore, from what has been said above, that the character of the District is entirely rural. Shut in, as Singbhúm is, by lofty hill ranges, and inhabited by a race who are most jealous of any intrusion on their peculiar domain, there is not a trace of any tendency on the part of the people to gather into towns or to adopt a city life. The trade of the District is mainly concerned with jungle products, and there is no prospect of any manufacture springing up to concentrate the population in towns. The Hos and all the kindred aboriginal races are purely agriculturists; and the two most numerous Hindu castes, the Goálás and Kurmís, are dependent, the one upon grazing land, and the other upon arable land, for their subsistence.

Places of Interest.—Owing to its secluded position, and the wild character of its inhabitants, Singbhúm District is peculiarly destitute of any places of antiquarian or historical interest. But in the wilder jungles to the south and east of the Kolhán proper, there still exist, in the shape of tanks and architectural remains, traces of a people more civilised than the Kols of the present day. 'In Lálgarh *pír*,' says Colonel Tickell in a paper already referred to, 'the remains of a square brick fort, well ditched round, are still visible. It is said by the Bráhmans to have been the seat of a Rájá of the Ráj Dom tribe, who, with all his people, houses, and riches, was destroyed by fire from heaven for having slain a cow and wrapped a Bráhman in the hide, which, tightening as it dried, squeezed him to death. Only one man, a Tánti by caste, escaped, who was warned by the bullocks he was ploughing with of the fate

which impended over the place, which is called Kesnágarh to this day. In Anlá *pír*, to the far south, and on the borders of Rorwán, a few Kols of the poorest kind have built a wretched, straggling hamlet, near the banks of what once was a truly magnificent tank. It is called Benu Ságar, and is said to have been built by one Rájá Benu, who fled from the place owing to the incursions of the Mahrattas. This was probably during the days of the celebrated Murári Ráo; for, judging by the trees which now luxuriate amidst the buildings, the place must have been deserted and in ruins full 200 years ago. The tank, which I paced as well as the jungle allowed me, is about 600 yards square. On the east bank are the remains of a handsome stone *ghát;* the west side may be similar, but was inaccessible by reason of thickets. On the summit of the ample *bándh* or embankment surrounding the water, lie stones richly carved; it is probable that they once constituted small temples ranged around. In the centre of the tank is an island crowned by a temple, now almost a shapeless mass. On the south-east corner of the tank are the debris of a *garhi* or small fort, which appears to have been a parallelogram of about 300 by 150 yards, enclosed by a massy wall, with towers at the corners. In the centre are two sunken platforms, with stone steps descending into them, in which lie idols in all stages of decay; some of these were buried many feet under a loose reddish soil, having the appearance of decayed bark. Three of the best preserved of these I took away, with the help of some Nágpur Dhángars, not one of the people of the country daring to touch them. About 300 yards to the south of the *garhi* is another mound or hillock of broken bricks, which I was told was the office of the Rájá. To the west of this, and all along the bank of the tank, the plain, now covered with jungle-grass, and here and there cultivated with *gorá dhán* or highland rice by the Kols, is scattered with bricks, showing that a substantial town or *bázár* must have existed here. At Kiching, about eight miles to the south, and two miles beyond Rorwán, remains occur in greater number and better preservation; and the road leading to them is replete with debris of the most melancholy and dreary nature,—rank grass waving over tanks, some of great magnitude, which lie on every side. These temples at Kiching are still resorted to by pilgrims from the south, and kept in tolerable repair. There are two of them, but only one made use of in offering sacrifices, etc. It is in an unfinished state,—the materials for the dome lying on the ground round about, as if they had been hastily abandoned.

A narrow path winds up to the temple now in use through dense thickets and forest trees, among which lie, thickly scattered, portions of elaborate sculpture, idols, and alto-relievo figures of men in armour on horseback, dancing girls, jugglers, servants, etc. etc. These two temples are part of a circle of sixty similar ones (according to the Deorí or high priest of the place), which, with sixty corresponding tanks, are placed two miles apart, in a circle of forty miles in diameter. Of these, the temples at Kiching and some others at Udaipur, on the banks of the Baitaraní, are alone visited. A superstitious dread deters access to the others; and in truth, they are buried in such awful wilds as naturally to excite the fears of such a credulous race. The tank at Kiching lies to the north of the temple, and appears to be about 300 yards long, and 60 or 70 in breadth; it is said to be of masonry, but I did not examine it. In the vast *sál* forest which spreads over the boundary of the Kolhán and Bámanghátí, and about twelve miles from the nearest village, are two extraordinary pools of water, evidently artificial, called the Surmí and Durmí. The former is about 300, the latter 200 yards long, dug in a perfectly straight line, and separated by a *bánd* or causeway, so that they appear to have formed a long water *chaussée* or avenue, leading to the Karkái river, which is not above half a mile off. No traces of paths, or buildings, or artificially planted trees were here discernible. Absurd stories are told of the fatal effects of the water on man and beast by the Bhúmij, who are the exorcisers of unclean spirits in the jungles; and the spot is carefully avoided by the superstitious Kols. I visited the Surmí and Durmí while laying down the boundary in 1838–39; we had great difficulty in forcing our way through the dense jungle, not the trace of a path existing, and I verily believe we were the first party for many generations who had intruded on this abode of utter silence and seclusion. There were fine fish swimming in the water, and the traces of deer in numbers round the bank, as they come nightly to drink there. It was with difficulty, however, I could prevail on a few to follow my example in taking a draught from the pool.'

The sepulchral and monumental stones, which are characteristic of the Munda and Ho branches of the Kolarians, occur in large numbers all over Singbhúm. In the village of Borkelá, eight miles south of Cháibásá, Colonel Dalton noticed a burial slab of slate, measuring 16 feet in length, 7½ feet in breadth, and 1 foot in thick-

ness. This had been brought to its place on rollers from a distance of three-quarters of a mile. In the hilly tract called Sarandá, which occupies the south-western corner of Singbhúm District, there is an earthen wall and moat surrounding the site of a house called Sarandá *garh*, which is said to have been occupied by a former chief of the country. Within this enclosure an iron kettledrum of gigantic size lies bottom upwards half-buried in the earth, and appears to be regarded as sacred, for the people of the place could not be induced to go near it, except as suppliants in an attitude of prayer. The tradition is, that when the chief wished to summon his people, this kettledrum was taken to the top of a high hill, whence its sound could be heard in every village of Sarandá.

VILLAGE OFFICIALS AND INSTITUTIONS.—In the section on the village institutions of Lohárdagá District, I have already noticed the ancient village system of the Kols, and its peculiar feature, the *parhá* or federal union of a cluster of villages under a divisional head-man, called *mánki*. Throughout Chutiá Nágpur Proper, the *parhás* have ceased to be recognised, and are gradually dying out, except in Sónpur, a Fiscal Division lying on the southern edge of the plateau, and bordering on Singbhúm. In the central tract of Singbhúm District, known as the Kolhán, the original system still survives. A *pirhi* or *pír* (Mundárí *parhá*) is a group of from five to twenty villages, each of which has its own *munda*, or village head, but is subject to the authority of the *mánki*, or divisional head-man, who exercises the functions of a divisional collector of rents and divisional police superintendent within the limits of his *pír*. Every *munda* is responsible for the payment of the revenue, and the detection and arrest of criminals in his own village, to the *mánki* of the *pír*; and the *mánki* in his turn is responsible to Government in both these departments. Besides this, the *mánkís* and *mundas*, each in their degree, have certain informal powers to decide village disputes and settle questions of tribal usage. There can be no doubt that the complete preservation of the indigenous village system in Singbhúm is due not only to the isolated position of the District and its freedom from the intrusion of Hindus, but to the fact that Government has from the first recognised and made use of the existing officials. When Singbhúm District was established in 1837, Major T. Wilkinson, the Governor-General's Agent for the South-East Frontier, gave to the *mánkís* a legal position as head-men of groups comprising from five to fifteen

villages. They were chosen by the consent of the inhabitants, and out of regard to their personal influence; and where the area under his charge was extensive, the *mánki* was allowed the services of one or two assistant *mánkis*. The *mánkis*, in conjunction with the *mundas*, were to discharge all police duties of watch and ward, to arrest offenders and send them to the chief executive officer of the District. They were further authorized to receive and investigate complaints for petty offences, and to arrange a compromise, but they might not inflict any punishment. Trivial complaints brought before one of the executive officers might be referred by him either to a village council, or to the *mánki* of the *pír* in which the cause of complaint arose. The rules remain substantially the same at the present day. The Criminal Procedure Code was declared to be in force in the Kolhán in 1864; but *mánkis* and *mundas* make their reports orally to the District Superintendent of Police or to the Deputy-Commissioner, as few of them can write or speak other languages than their own. Their reports and statements are all taken down in English. In revenue matters, the *mundas* or village head-men collect the rent of their own villages and pay it to the *mánki* of the *pír* or group, who is responsible for conveying the aggregate rent of his own jurisdiction to the treasury at Cháibásá. The Kolhán is a Government estate, and a direct Settlement has been made with each individual tenant. The *mánkis* and *mundas* are merely collectors of revenue, and receive respectively a commission of one-tenth and one-sixth of the rent which passes through their hands. Every *munda*, or village headman, has also a deputy called *dákuá*, with a recognised official status, whose business it is to assist the *munda* generally in his work, and in particular, to act as a messenger.

With regard to the succession to the office of *mánki*, the Governor-General's Agent ruled in 1851 that the person who exercised the strongest local influence in the best way should ordinarily be chosen, but that the direct heirs or collateral relatives of the former holder should have a preference. If the heir was a minor, a relative might be allowed to act for him, it being a condition in such cases that the minor should learn to read and write some language during his minority. Succession, therefore, to the office of *mánki* may be said to be hereditary, with a right of exclusion reserved by Government in cases of unfitness. In the Report on the Village Watch by Mr. D. J. M'Neile (1866), the number of

mánkis in the Kolhán is returned as 68, and the number of *mundas* as 710. Taking the number of villages at 847, as ascertained by the Survey of 1868, the average number of villages within a *mánki's* jurisdiction would be 12·4.

In the Fiscal Division of Dhalbhúm, and in the estates of Kharsáwán, Paráhát, and Sáraikalá, the head-men of villages are generally called *pradhán*. Colonel Dalton is of opinion that this title was originally confined to the heads of Goálá or herdsmen's villages, but the Deputy-Commissioner reports that it is superseding all other terms for the head-men of villages chiefly inhabited and held by Hindus. In the Dhalbhúm estate it is applied to the heads of all villages except those held on a *ghátwáli*, or service tenure. The *pradhán's* duties are to collect the rent, to assist in bringing offenders to justice, and to meet all demands for supplies and free service. He is remunerated either by a grant of land as *main* free of rent, or by a percentage on the collections. He is assisted in his work by a deputy, called *parámánik*, who also has a recognised official position. In the political estates of Sáraikalá and Kharsáwán a similar deputy exists, with the title of *kotwál*, or policeman. The *pradhán* has in most villages a secure and important position. He is generally the most influential of the leading *rayats*, and the office is often continued in one family for many generations. It is not, however, hereditary. He holds the village on a lease, which is periodically renewed; but renewal may be refused for special reasons. In Singbhum very few villages are let in farm to outsiders, for the *pradháni* system has grown up naturally, and is said to be most acceptable to the cultivators. The *pradhán* seldom decides questions of any difficulty on his own authority; neighbouring *pradháns* and village elders are called in to assist, and a *panchávat*, or rural committee, is thus formed. Wherever there are *pradháns* there are also *des-pradháns*, or divisional head-men, with authority over a circle of villages. They have not, however, been recognised by Government, and are not responsible village officials. But among herdsmen (Goálás), and the great cultivating caste of Kurmís, they hold an important position as arbiters in questions of caste. *Des-pradháns* sometimes preside at the village councils described above.

The *chaukídár*, or village watchman, is only found in the sequestered estate of Paráhát, and in *parganá* Dhalbhúm. He is the guardian of village property, and is bound to arrest offenders, and give information of crime to the police. Throughout the Kolhán

and in the *ghátwáli* villages of Dhalbhúm, the duties of the village watchman devolve on the *munda* and the *ghátwál* respectively.

On the southern and eastern frontiers of the District, where Uriyá and Bengalí are the current languages, two other officials are found with considerable local influence. These are the *deori*, or village sacrificial priest, and the *basai* or *parganáit*, whose chief function is the adjustment of disputes on questions of caste.

THE MATERIAL CONDITION OF THE PEOPLE.—The wonderful progress in the material condition of the people that has taken place of late years may be vividly illustrated by two quotations from Government Reports. In reporting on Singbhúm District in 1854, Sir Henry Ricketts referred in the following terms to Captain Haughton's proposal that the *pan* or customary price paid for a wife should be abolished, as being a serious check to the increase of population :—'For some reasons, it certainly would be good were the custom abolished; but so long as the Kols continue to be what the Kols are now, any plan which has the effect of preventing an increase of their numbers is not without advantage. I cannot consider it desirable that there should be more Kols; though I would omit no endeavour to improve the condition, both moral and physical, of those who unfortunately hold some of the fairest *parganás* of Singbhúm.' In 1873, Captain Garbett described the Kol villages as 'perfect pictures of comfort and prettiness,' adding that 'the brisk attendance and business done at markets, the increasing use of brass instead of earthen utensils, the more common wearing by the women of a better description of *sárí*, and a dozen other indications in themselves perhaps slight, but important in the aggregate, all attest the growing progressive prosperity of the people.' This improvement has been accompanied by a marked increase in the numbers of the people. In the hills and backwoods, types of the more primitive Ho may still be found; but in a few more years, if these wild foresters remain in their present condition, they will be altogether repudiated by their refined brethren round Chaibásá. The Aryan inhabitants of Singbhúm, chiefly Mathurábásís, Goálás, and Kurmís, are good cultivators, and some have risen to be substantial farmers. They are particularly enterprising in reclaiming waste land and founding new villages. Certainty of tenure, freedom from agrarian disputes, and low rates of rent all over the District are the chief causes which have effected this change in the material condition of the people, aided by the ex-

tension of roads in all directions, the development of new sources of industrial wealth,—such as the trade in *tasar* silk,—the cultivation of new crops, and the gradual spread of education.

DRESS.—The better class of Hindu shopkeepers, who are, with hardly an exception, immigrants from Behar or the western Districts of Bengal, wear a cotton *dhutí* or waist band wrapped round the loins and falling over the legs as far as the knee; a *chádar* or cotton sheet or shawl, which serves as a covering for the upper part of the body; and a pair of country-made shoes. To this is sometimes added a *jámá*, a sort of short coat, and a *topí* or cotton cap covering the head. For a female, the chief article of dress is a cotton *sárí*, or piece of cloth five yards long, so adjusted as to cover the whole body; and a *kurtá* or jacket with half-sleeves, which fits tight to the shape, and covers, but does not conceal, the bust. An ordinary Hindu cultivator wears only a *kaupin* or waist-cloth; and occasionally has a small *chádar*, which is worn as a turban when at work in the fields. The dress of a female of the same class consists of a long piece of coarse cotton (*sárí*), part of which is wrapped round the middle so as to form a sort of petticoat, while the upper end crosses the breast, and is thrown forward again over the shoulder or over the head like a veil. The national dress of both sexes of Hos has already been described (p. 43).

THE HOUSES of both shopkeepers and ordinary cultivators are built with mud or wattled walls, and a thatched or sometimes a tiled roof. The better class of cultivators build their houses on a well-raised plinth, with neat verandahs, and sometimes add a detached hut for a kitchen. There are five or six rooms in the larger houses; and the out-houses are often so arranged as to form a quadrangle, having a large pigeon-house in the centre. The poorer cultivators have only a hut divided into two or three compartments. There is no difference in style between the houses found in Cháibásá and those usually built in the rural parts of the District. The furniture met with in the house of a well-to-do shopkeeper consists of a few sorts of brass or bell-metal utensils for cooking or for eating and drinking from, one or two earthen water jars, a few mats of date-tree leaves, a *machiá* or rude chair, and one or two bedsteads (*chárpáis*) for sleeping purposes. The furniture of an ordinary peasant consists simply of one or two brass or earthen pots, a *tumbá* or dried hollow gourd used as a water jar, a *chárpái*, and a mat for sleeping on.

The Food of a well-to-do shopkeeper is coarse rice, flour, split peas (*dál*), clarified butter (*ghí*), and the cheaper sorts of vegetables. An ordinary peasant lives on rice, *maruá*, *gondli*, *makai*, and a variety of vegetables. The Deputy-Commissioner reports that there is little difference in the quality of food consumed by a shopkeeper and peasant, and estimates the living expenses of either at Rs. 3 (6s.) per mensem for every adult member of the household. The Hos live chiefly on coarse rice and split peas (*dál*), supplemented by a variety of jungle roots and fruits. They eat tobacco instead of smoking it, and mix it with lime to make the taste more acrid.

Agricultural: Introductory.—The soil in the more level parts of Singbhúm District is of a red or yellow colour, and yields a fair return to all kinds of crops. Among the hills, and where forest areas have been lately cleared, a black vegetable mould is found, which is peculiarly fertile. The principal crops grown in the District are:—Cereals—rice, wheat, Indian corn, *gondli*, *maruá*, and *kodo*; green crops—peas, gram, mustard, *mug*, *surgujiá*, and *arhar*; miscellaneous—sugar-cane, cotton, and tobacco. These latter, however, are cultivated only in small quantities, and do not suffice even for local consumption.

Rice Cultivation.—The character of the rice cultivation of Singbhúm is determined, as in Hazáribágh and Lohárdagá, by the physical conformation of the surface of the soil. Nothing resembling the great level rice-plains of Bengal Proper is to be met with throughout the District. Everywhere the face of the country is undulating, and broken up by alternate ridges and depressions, which for the most part radiate from small central plateaux and form the channels of small streams. The ordinary kinds of rice can only be grown in the bottom of these depressions and on the lower levels of the slopes; but a variety called *gorá dhán*, which is peculiar to the Chutiá Nágpur Division, is cultivated on the tops of the ridges themselves. The system of constructing embankments across the upper ends of the hollows, and thus storing water at a high level, which reaches the crop partly by artificial drainage and partly by natural percolation, has not been so fully developed in Singbhúm as in Hazáribágh and Lohárdagá. It is, however, largely resorted to, and the kinds of land are classified by their position with reference to these embankments. Thus, there are three classes of land:—(1) *Berá*, land of the best quality, which commands a supply of water throughout the year; (2) *bád*, land of an inferior quality,

but so situated as to be within the reach of artificial irrigation; (3) *gorá*, land lying on the crest of a ridge above the level of the reservoir, and therefore entirely dependent on the natural rainfall. Homestead land and pasturage grounds are not assessed, and have no distinctive names. Three crops of rice are raised in Singbhúm District, *gorá*, *bád*, and *berá*, taking their names from the quality of land on which each is grown. *Gorá*, early or high land rice, is sown broadcast on high land, just after the opening showers of rain in May, and is reaped in September. *Bád*, or autumnal rice, is sown on second-class lands in June, and reaped in the end of October and November. This crop is both sown broadcast and transplanted. *Berá*, winter rice, is grown on low-lying land of the best quality, situated below a reservoir, and commanding water throughout the year. It is sown in July in a nursery, and subsequently transplanted. The crop is reaped in December. Except in villages occupied by the Hindu caste of Kurmís, the general style of cultivation in Singbhúm is primitive, and the land undergoes scarcely any systematic preparation for the crop. Within the last few years, however, the Kols have made a considerable advance in the methods of cultivation, and now get three crops in the year where formerly they had only one.

THE QUALITY OF THE RICE continues the same as it was twenty years ago. No attempt has been made to introduce Carolina paddy; but rice has been largely substituted for inferior cereals, as well as cultivated upon waste lands reclaimed. By these means the amount of land under a rice crop has probably been doubled, during the last few years. The names which rice takes in the various stages of its growth and consumption are as follows:—*Dhán* (Ho, *bábá*), unhusked rice; *chául* (Ho, *cháuli*), husked rice; *bhát* (Ho, *mandi*), boiled rice; *pithá* or *lát*, rice cakes; *chirá*, paddy steeped in water, fried, and husked; and *muri*, paddy steeped in water, twice boiled, dried, husked, and fried. *Chirá* sells at half an *ánná*, and *muri* at a quarter of an *ánná* per *ser*. *Illi* or rice beer is sold at half an *ánná* per *ser*, liquid measure; and *pej* or *már*, rice water, at a quarter of an *ánná* for four *sers*.

TOBACCO is grown in Singbhúm District in small quantities, on tiny plots of land near the homesteads. No statistics are available as to the area of these plots; but the cost, mode of cultivation, produce, and process of curing are much the same as that already described in the Account of Lohárdagá District.

Silk.—The culture of *tasar* silk has of late years been largely developed in Singbhúm. It is, in fact, the only occupation besides ordinary agriculture that the wild tribes of the District engage in. The *tasar* silk-worm is reared from eggs hatched artificially in sheds, which the cultivators erect for the purpose near the jungles or in their houses. The worms, when reared, are placed on the *ásan* tree to form cocoons, and are tended by the growers with great care during this stage. Wild cocoons are found in the jungles; but they are only collected for the sake of the eggs, and not for the silk which they contain. After the female has left the cocoon and paired with a male, she is shut up in a basket to lay her eggs. The eggs are afterwards taken from the basket, smeared with ashes, turmeric, and some jungle roots called *ránu*, and laid among leaves to hatch. The worms when hatched are put among *ásan* trees to feed. Three sorts of cocoons are known in the District,—*loria*, *baqui*, and *dabba*. The two former are obtained from the jungle parent-moth, and the moths lay their eggs in the grower's house in the month of August. The *dabba* cocoons are reared wholly in captivity. They are ready for sale in September, and the silk derived from them commands the highest price. Eggs produced by moths in a state of captivity are said to be invariably fruitful. They are not, however, stored for a future crop of silk-worms. The worms feed chiefly on *ásan* trees, but can also be reared on the leaves of the *sál* and *dho*.

Cotton cultivation is reported to have increased largely since the American war. The produce, however, suffices only for home consumption, and is not exported. The kinds of cotton grown are:—*Burí*, an annual, introduced by the Hindu cultivators, and grown on garden-land; *rhotiá*, an indigenous annual, grown on *gorá* rice land and the slopes of hills; and *boriá*, a perennial, also introduced by the Hindus, and grown in gardens. The price of uncleaned cotton grown in the District is one rupee for twelve *sers*, at the local markets. A very large quantity of cotton thread is imported from other Districts.

Extent of Cultivation.—No accurate statistics exist on this head; and even the total area of the District, as returned by the Surveyor-General at 4503 square miles or 2,881,920 acres, is only approximate. The Statistics of the Board of Revenue for 1869 thus distributes the area as reported by the Surveyor-General:—1332 square miles, or 852,480 acres, are said to be under cultivation; 1776

square miles, or 1,136,640 acres, are described as cultivable but not under tillage; and 1395 square miles, or 892,800 acres, are returned as uncultivable hill and jungle. It appears, therefore, that more than two-thirds of the District is waste land, and that rather less than a third is under cultivation; while nearly one-half of the land returned as waste can never be cultivated at all.

The Deputy-Commissioner estimates the areas under particular crops to be as follow:—Rice, 503,233 acres; cotton, 23,637 acres, Indian corn, 63,029 acres; oil seeds, 40,665 acres; wheat, 1271 acres; and pulses, 3813 acres.

Out-turn of Crops.—Great uncertainty attaches to all agricultural statistics in the Chutiá Nágpur Division. The following must be taken as only an approximate estimate; but to avoid error as far as possible, I give returns from two separate sources:—

The Deputy-Commissioner, in his Special Report of 1871, estimates that a fair out-turn from low-lying rice land of the best quality would be about 45 *maunds* of paddy per acre, the value of which would be about Rs. 22. 8. 0. Rice land of the second best quality would yield a return of about 36 *maunds* of paddy per acre, valued at Rs. 13. 8. 0. The Deputy-Commissioner states that there is no uniform practice as to taking a second crop off the same land, but he is inclined to think that no second crop is grown.

In vol. ii. of the *Journal* of the Agricultural and Horticultural Society of Bengal for 1870, I find an average out-turn of paddy in Singbhúm District estimated as follows:—Average yield of best low land, 16 *maunds* per local *bighá* of 45,000 square feet, or about 11¼ cwt. per acre; yield of second best low land, 13 *maunds* per *bighá*, or about 9 cwt. per acre, yield of the best high land, 9 *maunds* per *bighá*, or about 6⅓ cwt. per acre; and yield of the second quality of high land, 8 *maunds* per *bighá*, or about 5½ cwt. per acre. The maximum out-turn of paddy, or what is locally called a sixteen-*ánná* crop, is said to be 20 *maunds* per *bighá*, or nearly 14 cwt. per acre, from the best low lands; 16 *maunds* per *bighá*, or about 11¼ cwt. per acre, from the second best low lands; 12 *maunds* per *bighá*, or nearly 8⅓ cwt. per acre. from best high land, and 10 *maunds* per *bighá*, or 7 cwt. per acre, from second best high lands. The cost of cultivating an acre of land is stated to be Rs. 1. 15. 8.

Condition of the Cultivators.—Throughout the District. the prosperity of the cultivating classes is described by all observers as most striking. Agrarian disputes between landlords and their

tenants are almost unknown; and the secluded position of Singbhúm has hitherto preserved the peasantry from that tyranny of the petty usurer and grain-dealer (*mahájan*), which prevails in other Districts of the Chutiá Nágpur Division. The large size of the ordinary cultivators' holdings, as returned by the Deputy-Commissioner, strongly supports these conclusions. A holding of 100 acres (300 standard *bighás*) would be a large one, and anything under 10 acres (30 *bighás*) a small one. A fair-sized holding would be about 28 acres (84 *bighás*) in extent; but a single pair of oxen are reported to be unable to cultivate more than 4 acres (12 *bighás*). A husbandman in Singbhúm with a small holding of 5 acres is stated to be not so well off as a petty shopkeeper or a hired servant on Rs. 8 a month in money. Very few of the peasantry are in debt. The Deputy-Commissioner estimates that an income of Rs. 4 per mensem could comfortably support a respectable cultivator's household.

TENANT RIGHT.—Act x. of 1859 is not in force; but a very much larger proportion of land in Singbhúm District is held by tenants with a right of occupancy than by mere tenants-at-will. The Deputy-Commissioner, in 1871, estimated the number of these occupancy cultivators to be three times that of those who held simply as tenants-at-will. One-third of the cultivators with rights of occupancy have also the right of holding at a fixed rent. There is a considerable class of small proprietors in the District who own, occupy, and cultivate their hereditary lands, without either a superior landlord above them, or a sub-tenant or labourer of any sort under them. The Census Report of 1872 gives the following returns of the agricultural population, or those interested in the soil; but they should be received rather as an experimental effort than as accurately tested statistics:—Landholders (*zamíndárs*), 167; *thikádárs*, 1413; large lease-holder (*ijáráddár*), 1; holders of rent-free tenures (*lákhirájdárs*), 79; subordinate landlords (*tálukdárs*), 3; guardians of the hill passes (*ghátwáls*), 82; cultivators, 71,393; village headmen (*mandáls*), 34; land-stewards (*gumáshtás*), 18; rent-collectors (*tahsíldárs*), 2; *páiks*, 52; cow-herds, 1386: total, 74,630.

THE DOMESTIC ANIMALS are oxen, buffaloes, cows, goats, sheep, pigs, cats, dogs, fowls, and ducks. The cattle are small and uncared for, as in the District of Hazáribágh and Lohárdagá. The Hos employ both oxen and cows in agriculture, and slaughter and eat them at times of sacrifice or festival. The milk, however, is not used, but is left to the calves; and the cattle themselves are tended by

Hindus of the Goálá caste, who are attached in a servile capacity to Ho villages. Pigs abound in all the villages, and the Kols are said to take such interest in these animals as to build them styes alongside of their own houses. Fowls are reared for food; and the Hos are celebrated for their fat capons, which they are extremely reluctant to sell. Ducks are bred for sale by the Hindus in the estate of Sáraikalá. Ponies and horses are extremely rare. The Deputy-Commissioner reports (1871) that an ordinary cow sells at about Rs. 7 (14s.) and a pair of oxen at Rs. 15 (£1, 10s.) A pair of buffaloes fetches Rs. 22 (£2, 4s.), a score of sheep or goats, Rs. 30 (£3), and a score of pigs, Rs. 26 (£2, 12s.).

THE AGRICULTURAL IMPLEMENTS are as follow:—(1) *Hal*, or plough; (2) *kodálí*, or spade; (3) *kurul*, an implement used to remove earth in altering the levels of land to prepare it for irrigation and rice cultivation. It consists of a broad piece of board, firmly attached to a pole and yoke, so that its edge touches the ground at an angle as it is drawn by the cattle; (4) *hengá* or *chauki*, harrow, (5) *hansuá*, or sickle; (6) *tángi*, properly a battle-axe, but used for all kinds of agricultural purposes. For the purpose of cultivating what is known as one 'plough' of land, or about four English acres (twelve standard *bighás*), the following cattle and implements would be required:—One pair of oxen, one plough, a leveller, a harrow, and four hoes; the whole representing a capital of Rs. 25 (£2, 10s.).

WAGES AND PRICES.—Wages in Singbhúm have not risen of late years in proportion to the increase of the price of the ordinary food staples. Labour is abundant, and families are usually large. Consequently each household can generally spare one or two of its members to work all the year round if required; and the wages, though small, are stated to be a great help to a family. Unskilled labourers are reported in 1872 to have been receiving from an *ánná* and a half to two *ánnás* (2¼d. to 3d.) daily, if men; and one *ánná* (1½d.) daily, if women. The rate for women is the same as it was in former years, but men used to receive only an *ánná* and a quarter (1⅞d.) for a day's work. If paid by the month, an unskilled labourer would get Rs. 3 (6s). Field labourers engaged in rice cultivation are paid in kind at slightly different rates. Thus in the Kolhán they receive one *pái*, or two *sers* of paddy and one handful of grain, per diem. In Sáraikalá the rate is two and a half *sers* of paddy and one handful of grain. In the Fiscal Division of Dhalbhúm, men engaged by the year get four *sers* of paddy a day and

two *sers* of *marud* or some other cheap, coarse grain, with a bonus of Rs. 1-8. 0 (3s.) at the end of the year. Women obtain half this rate. Smiths now get two *ánnás* (3d.) daily. Formerly they earned an *ánná* and a half ($2\frac{1}{4}$d.). Bricklayers and carpenters now earn four *ánnás* (6d.) per diem; in former years their wages were two *ánnás* and a half ($3\frac{3}{4}$d.).

THE PRICE of the best cleaned rice is returned by the Deputy-Commissioner, in 1871, at one rupee per *maund* (2s. $8\frac{3}{4}$d. per cwt.); and of the corresponding description of paddy, at two and a half *maunds* to the rupee, or 6 *ánnás* 4 *pies* per *maund* (1s. 1d. per cwt.). Coarse rice, such as that used by coolies and the poorer classes, sells at 13 *ánnás* 4 *pies* per *maund*, or 48 *sers* for the rupee (2s. $3\frac{1}{2}$d. per cwt.). Indian corn sells at 64 *sers* for the rupee, or 10 *ánnás* per *maund* (1s. $8\frac{1}{2}$d. per cwt.). Sugar-cane sells at 128 sticks per rupee. Common distilled liquor, called *sharáb*, is sold at an *ánná* and a quarter ($1\frac{7}{8}$d.); and *illi*, or rice beer, at a quarter of an *ánná* ($\frac{3}{8}$d.), per bottle. These prices represent a rise of from 25 to 50 per cent. on the prices which ruled ten years earlier. The maximum prices which food grains reached during the famine of 1866 were as under:—Best cleaned rice, 6 *sers* for the rupee, or Rs. 6. 10. 8 per *maund* (18s. $2\frac{1}{2}$d. per cwt.); common rice, 8 *sers* for the rupee, or Rs. 5 per *maund* (13s. 8d. per cwt.); paddy, 20 *sers* for the rupee, or Rs. 2 per *maund* (5s. $5\frac{1}{2}$d. per cwt.); Indian corn, 16 *sers* for the rupee, or Rs. 2. 8. 0 a *maund* (6s. 10d. per cwt.).

WEIGHTS AND MEASURES.—The weights and measures made use of in Singbhúm District are the following:—The standard for buying and selling in the Government Estates is based upon the *ser* of 84 *tolás*, each *tolá* weighing 180 grains. The weights and their equivalents in English are as follows:—4 *seráor poá*, of 8 oz. 7 drs. each=1 *pailá* or *ser*=2 lbs. 1 oz. 12 drs.; 2 *pailás*=1 *pái*; 10 *pái* or 20 *pailá*=1 *khandi*; 2 *khandi* or 40 *pailá*=1 *man* or *maund* of 86 lbs. 1 oz. 9 drs.; 10 *man* = 1 *bán* = 7 cwt. 2 qrs. 21 lbs. In the Estates of Sáraikalá and Kharsáwán, a *ser* weighs 105 *tolás*. The original unit of land measurement in the Kolhán and in the Estate of Paráhát was the *khandi*, containing as much land as was usually sown by a *maund* of seed. Five *khandis* made a *hal* or 'plough;' and this has, from the first, been made the basis of all assessments. The superficial area of the *hal* measure was not, however, precisely determined until the Settlement of the Estate of Paráhát in 1860, when the size of the *khandi* was, with the consent

of the village head-men (*pradháns*), fixed for that Estate at 2500 square yards. This system was subsequently adopted, on consultation with the *mánkís* or divisional head-men, for the Settlement of the Kolhán in 1866. The scale of land-measure, therefore, that prevails in Paráhát and the Kolhán is as follows:—40 *pailás* or *sers*=1 *khandi*=2500 square yards; 5 *khandis*=1 *hal* of 12,500 square yards, or 7 *bighás*, 16 *káthas*, 4 *chhatáks* of standard Bengal measurement. It should be observed that the *khandi* of land measurement, which originally meant that amount of land which will take a *maund* of seed, is distinct from *khandi* as a measure of weight, which is equal to 20 *sers* or half a *maund*. The local *kos* of the Kolhán is stated to be the distance which a man can walk before a fresh picked branch will wither in his hand. The ordinary Bengal measures of time are in use in Dhalbhúm, and in the Civil Station of Cháibásá. In rural parts of the District, such as the Kolhán and Paráhát, there is no measure of time at all; and a peasant, if asked the time, will simply point to the position of the sun.

Day-Labourers.—The Deputy-Commissioner reports that there is no tendency towards the growth of a distinct class of day-labourers neither possessing nor renting lands. There is no lack of day-labourers in the District, but most of them are members of families which own or rent land. Labourers are paid both in money and grain on the various systems noticed in a preceding paragraph (pp 84, 85), and are not remunerated by a share in the crop. Women and children are largely employed in field work, especially in Ho villages.

Spare Land.—A considerable quantity of spare land exists in Singbhúm District, and the work of cutting jungle and constructing terraced rice fields goes on steadily year by year. This extension of cultivation has from the earliest times given rise to a special tenure, that of the *khúnt kattidár*, or original reclaimer of the land, who has a permanent right of occupancy on the land cleared by himself or his ancestors, and is exempt in some cases from the liability to pay an enhanced rate of rent.

Land Tenures.—The substance of the following paragraphs is derived from a Report on Singbhúm by Mr. Henry Ricketts, in 1855; Colonel Dalton's *Ethnology of Bengal*; and a special Report on the land tenures of the District by the Deputy-Commissioner in 1875.

Singbhúm District is made up of the Government Estate of the

Kolhán or Ho-desam, the Fiscal Division of Dhalbhúm, and the Political Estates of Paráhát, Sáraikalá, and Kharsáwán. The prevailing land tenures vary in different parts of the District, and are therefore treated under the head of each separate division.

(1) The Kolhán came under the direct fiscal administration of Government in 1837. Previous to that year there is nothing to show what land tenures were in existence. Probably the Hos held their lands rent-free, though the Chiefs claimed both rent and personal service; and two of them, Ochot Sinh and Ghási Sinh, were granted by Government Rs. 600 (£60) and Rs. 250 (£25) per annum respectively, in lieu of the rights which they resigned. There is now in the entire Estate only one kind of tenure, under which rent is paid direct to Government by each individual *rayat*, whose right of tenancy is hereditary, but who is liable to an enhancement of rent at the expiration of the current Settlement. A *mánki* or divisional head-man presides over each *pír* or group of villages, and a *munda* or village head-man over every village. For the collection of rent and the performance of the police duties detailed in the paragraph on village head-men (pp. 74, 75), they receive a commission of one-tenth and one-sixth respectively on the amount of rent they collect. A lease is granted to the *mánki* for the group of villages, and to the *munda* for each particular village, so that both officials are made responsible for the rent. This tenure was created by the first Settlement of the Kolhán in 1837, when the revenue demand was fixed by Major Wilkinson, the Governor-General's Agent, at 8 *ánnás* (1s.) for every 'plough' of land. The number of 'ploughs' was to be returned at the beginning of every year by the divisional and village head-men. The *mundas* collected the rent in their own villages, and paid it to Government through the *mánkis*. In the case of resident cultivators, the number of 'ploughs' for which each man was liable to pay rent was determined by the number of pairs of bullocks he possessed; while for non-resident cultivators who brought their implements of tillage from a distance, a 'plough' of land was held to be that amount on which five *khandis* or *maunds* of seed had been sown. Practically, therefore, for the large majority of cultivators, the rent resolved itself into a tax of eight *ánnás* on every pair of bullocks. Leases were granted yearly, and a record showing each man's name, with the amount of rent for which he was liable, was kept at headquarters. The assessment at eight *ánnás* per 'plough' was continued without enhancement until 1854; and

under it the rental derived from the Kolhán rose slowly from Rs. 5108. 1. 8 (£510, 16s. 2½d.) in 1837-38, to Rs. 8523. 6. 2 (£852, 6s. 9d.) in 1852-53. During the latter years, however, of this period, the annual attendance of the divisional and village head-men, for the purpose of reporting the extension of cultivation, was seriously abused, as these officials reported only such an increase as they thought sufficient to prevent inquiry. It was also felt that the rate of assessment, which had been estimated both by Mr. Ricketts and Captain Haughton at the equivalent of an *ánná* and a quarter per standard *bighá*, was extremely light, and that so prosperous an Estate should at least pay the ordinary expenses of its administration. Accordingly, in 1854, a fresh Settlement was made for twelve years, on the same principle as the former, but at double the rates, yielding a total return of Rs. 17,700 (£1770). The Kols agreed to it readily, but stipulated that during the currency of the Settlement no further inquiries should be made into the number of 'ploughs' which any cultivator held; and thus the practice of taking annual reports from the *mánkis* and *mundas* as to the spread of cultivation was finally abolished. In 1867 the twelve years' Settlement of the plough-tax expired, and a regular assessment based upon a measurement of the lands under cultivation was resolved on. Colonel Dalton thus describes the measures that were adopted:—'For some two or three years previous to the actual Settlement, every means was taken to prepare the Kols for the impending change. In 1866 a great meeting of the village and divisional head-men was held, and their consent obtained to all that was contemplated. They admitted that it was incumbent on them to pay their share of the burdens of the State, agreed that their lands should be measured, and assessment made on the lands instead of on the ploughs; and this was completed next year by Dr. Hayes. In fixing the rates, an estimate was made of the quantity of land that a man ordinarily cultivated with one plough, for which he paid Rs. 2 (4s.). This was taken as the basis of the new assessment, and it might, therefore, be assumed that there was no great enhancement; but the result gave a gross rental of Rs. 64,808 (£6480, 16s.), nearly treble the amount of the plough-tax. The Kols were somewhat startled at first, but the increase has been cheerfully accepted. They made no attempt to shirk the measurements or to conceal their lands; on the contrary, their great desire was to have all the land they could call their own entered in the register, that

they might have a full record of rights. The total net revenue from the Kolhán now fully defrays all expenses of its administration; and if the present admirable self-governing system be maintained, it will no doubt, ere many years elapse, give a large surplus.' By the choice of the people, one rate of rent was fixed for all qualities of land, and each cultivator was bound to take his proper proportion of good and bad lands. The system of recognising only one rate of assessment, and adjusting differences by the distribution of lands, is said to be peculiar to the Districts of the Chutiá Nágpur Division. The pasture and garden lands were not assessed. The *hal* or 'plough,' which was definitely fixed as the unit of land measurement for the settlement of the Kolhán, contains 12,500 square yards, or 7 *bighás*, 16 *káthás*, 4 *chhaṭáks* of standard Bengal measurement. The assessment at Rs. 2 per 'plough' amounts, therefore, to rather more than 4 *ánnás* a *bighá*. The commission allowed to the *mánkis* and *mundas* was continued at the old rate of ten and sixteen per cent. respectively; but a new class of officer, an accountant, was created in each *pír*, and remunerated by a charge of 2 per cent. on the collections. The total amount of commission paid to the *mánkis*, *mundas*, and accountants is Rs. 18,581. 7. 7 (£1858, 3s.), or 28 per cent. on the gross revenue. Provision has also been made for the extension of cultivation, by a rule that all land reclaimed during the currency of the Settlement is to be held rent-free for an equitable term, and then assessed by the *mánkis* and *mundas* at the regular village rate established by the Settlement. The rent paid under this assessment is to be divided equally between the divisional and village head-men, as long as their leases are in force, and will not be included in the Government demand until the Settlement expires in 1896.

In addition to the simple cultivating tenure created by the Settlement, a few villages in the Kolhán have been given on a *lákhiráj* or rent-free tenure to divisional head-men and others, as rewards for services rendered in quelling disturbances. The position of the cultivators, however, is unaltered by this arrangement. They retain their rights of occupancy and fixity of rent during the continuance of the Settlement, but pay their rent to the grantee of the *lákhiráj* tenure, instead of direct to Government. The total number of such rent-free holdings in the Kolhán is nineteen.

(2) Dhalbhúm.—The proprietor of this *parganá* calls himself Rájá, but officially he is styled *zamíndár*, and has a fixed Settle-

ment of Rs. 4267 (£426, 14s.). The estate is one of the Bengal Jungle Mahals, and was transferred in 1833 from Midnapur to Mánbhúm, and thence to Singbhúm in 1846. The first *zamíndár* with whom the Government treated was Jagannáth Dhal; and the *kabuliyat* (counterpart of the lease) from him dates from 1777 A.D. (1184). He engaged to pay to Government the first year *sikká* Rs. 2000, the second year Rs. 3000, and the third year Rs. 4000, which is the present revenue, with the difference in exchange between the *sikká* and Government rupee. In 1800, the *zamíndár* was vested with powers of a police inspector, which he continued to exercise until 1855. The Government, in undertaking the police duties, assumed power over the *ghátwáls* or guardians of the passes, by means of whom the *zamíndár* conducted his work, and added to his rental Rs. 41. 8. 0 per *mensem* (£49, 16s. per annum),—the amount he expended in the management of his police station. The estate is now under the Court of Wards, and the present proprietor is Rám Chandra Dhal, aged twelve years.

Next come the intermediate tenures between the *zamíndár* and the actual cultivators of the soil. It should be observed that the commoner forms of Bengal sub-tenures, such as *shámilát* or dependent *táluks*, holdings on an *istimrári* or fixed rent, *patnís* and *dar-patnís*, are unknown. Ordinary leases (*ijárás*) used to be common, but have lately fallen into disuse. The prevalent intermediate tenures are as follow:—(1) *Khoroposh*, or maintenance grants to younger members of the *zamíndár's* family. No conditions are attached to these grants, nor is any rent paid; and the grantee takes the entire position of the proprietor. There are seventy-four *khoroposh* tenures in Dhalbhúm. (2) *Ghátwáli*, or holdings for some kind of service, the precise nature of which cannot now be ascertained. The term *ghátwál* denotes a guardian of a pass; and it is probable, from the turbulent character of the early history of Singbhúm, that the *ghátwál's* original duty was to prevent his pass being forced by any hostile band. In the year 1800, when the *zamíndár* was vested with the powers of a police inspector, he engaged to carry out his police duties with the help of the *ghátwáls*; and when he was deprived of those powers in 1855, he lost the services of the *ghátwáls*. For the next few years the duties of the *ghátwáls* were not strictly defined, but since the introduction of the regular police into Dhalbhúm, they have been treated as a supplementary rural police. The *ghátwáli* holdings in *parganá* Dhalbhúm, which

are the subject of continual disputes, are stated to amount to 503 'ploughs' (*hals*) or 1310 acres. They are subject to a quit-rent, consisting of a fixed assessment of Rs. 2. 2. 0 per 'plough,' with miscellaneous dues amounting to Rs. 3. 12. 0; in all, Rs. 5. 14. 0 per 'plough,' or 4s. 6d. per acre. The tenure cannot be transferred by the *ghátwál*, nor has the *zamíndár* the right of resumption, although individual *ghátwáls* may be removed for misconduct and others appointed in their places. (3) The *sad chákrán* is another form of service tenure, which differs from the *ghátwáli* in being entirely dependent on the pleasure of the *zamíndár*. The duties of the holders are to keep watch and ward over the *zamíndár's* house and granaries; and the tenure was probably either created anew when the landlord lost the services of the *ghátwáls*, or was then formed from *ghátwáli* tenures in which the right of resumption had been exercised. There are fifty-one *sad chákrán* tenures in Dhalbhúm. (4) *Brahmottar* and *debottar* are religious tenures, both of which were originally held rent-free, and have, since 1837, been charged with a quit-rent. The Deputy-Commissioner is of opinion that 'the change is probably due to our legislation, which bars the proprietor from making alienations which carry no rent.' *Brahmottar* tenures may be transferred by the holder, but the original owner has no power of resumption. The number of such tenures in Dhalbhúm is returned as ninety-three and a half. *Debottar* tenures are grants made to priests for offering sacrifices to the *zamíndárs'* idols. Unlike the *brahmottar*, they are resumable by the proprietor when the offerings cease, and the grantee has no power to alienate his holding. There are eighty-five *debottar* tenures. (5) *Pradhání* tenures are farming leases for limited or unlimited periods. The former class numbers 839 in the *parganá*. They are held for a fixed term and pay a rent which is liable to enhancement. Others are held under leases in perpetuity, and the rent cannot be enhanced. Of these there are only seventy-four. Both large and small farms are held on *pradhání* tenures, and the *pradhán* is a recognised village official. He collects the rent in his own village, assists in bringing offenders to justice, and meets all demands for supplies and free service. He is remunerated either by a percentage on the collections, or by a grant of land *main* or rent-free.

The actual cultivating tenures in Dhalbhúm are known by the generic term *prajáli*, from *prajá* a peasant, and are of two kinds, *khúnt katti* and *thiká*. The *khúnt katti* cultivators are supposed to

be the descendants of the persons who originally reclaimed the land from jungle, and formed the village. All of them have permanent rights of occupancy, and some have the further privilege of holding at a fixed rate of rent. The right of permanent possession can be transferred by sale, and carries with it the title to an equal share with the other *khúnt katti* holders in all the wood, fruit, fish, and water of the village. No returns are available to show how many *khúnt katti* cultivators there are in Dhalbhúm, or what proportion of them have *mukarrarí* rights in respect of rent. *Rayats* who hold under the *thiká* tenure are persons who came into the village after the first reclaimers. Their holdings are not transferable, and they have no share in the common produce of the village. There are two classes of cultivators under the *thiká* tenure, one having a right of occupancy, though not at a fixed rate of rent, while the others are mere tenants-at-will. Of the above-mentioned four varieties of cultivating tenures in Dhalbhúm, one only, the *mukarrarí* form of *khúnt katti*, is created by the proprietor of the estate. The other three may be acquired from the *pradhán* of the village.

(3) In the Political Estates of Paráhát, Sáraikalá, and Kharsáwán, the tenures of land are alike, and can be treated of together. As in Dhalbhúm, dependent *táluks*, *patnís*, and *dar-patnís* are quite unknown. The special characteristic is the number of *chákrán* tenures, arising from the necessity the chiefs were under in early times of maintaining their position by force of arms, and, after the British rule, of fulfilling the service conditions by which they held their estates. The prevailing tenures are the following:—(1) *Khoroposh* or maintenance grants to younger branches of the Chiefs' families, some of which, as Kerá, Anandpur, Dágní, and Echá, have become considerable sub-estates. All such grants are held on condition of personal service to the Chief; but it has been ruled that the services must be strictly such as Government is entitled to demand from the Chiefs themselves. Originally it appears that no rent was paid by the grantees, but in 1840 a quit-rent was imposed on maintenance grants in the Paráhát estate. This was, however, remitted by Government when the Chief was deposed in 1858. In Sáraikalá and Kharsáwán no quit-rent is levied. The entire number of *khoroposh* grants in the Political Estates is five, excluding Bándgáon, which was originally given in maintenance, but was confiscated in 1858 and afterwards resettled with its proprietor on an *ijárá* lease. (2) The religious grants in

the Political Estates are of trifling extent. They are not subject to a quit-rent like the similar tenures in Dhalbhúm; but there is a condition barring their alienation from the first grantee or his heirs, and providing that their proceeds shall not be enjoyed by non-residents. (3) *Chákrán* or service tenures are very numerous, and the Chiefs consequently derive a proportionally small income from their large estates. Originally the services performed by the grantees were probably military, but all kinds of menial offices have of late been included in the terms. The best portions of Paráhát were given out under this tenure, and *parganás* Koráikalá and Cháinpur, originally *chákrán* grants, came to be dependent sub-estates. In Sáraikalá and Kharsáwán these grants are scattered over the entire estate, and not confined to particular *parganás*, as is the case in Paráhát. Since the sequestration of Paráhát, the *chákrán* holdings there have been abolished; Koráikalá has been made over to the Rájá of Sáraikalá, and Cháinpur has been left with its original holder under a *lákhiráj* tenure. In the regular *chákrán parganás* of Koráikalá and Cháinpur, a quit-rent was levied before the Rájá's deposition, but no such practice appears to have prevailed in Sáraikalá and Kharsáwán. All service grants are dependent purely on the Chief's pleasure, but they are very seldom resumed, and indeed are often in the possession of minors who are too young to render personal service. No estimate can be given of the number of service tenures in the Political Estates, as the chiefs are most averse to any inquiry. (4) *Pradhání* tenures are found in all the Political Estates; but the Chiefs refuse to give any information on the subject, and nothing is known of the incidents of the tenure except in Paráhát. There a Settlement was made for twenty years when the Estate was sequestrated, and leases of the villages were given to *pradháns* or head-men, who in their turn undertook to arrange matters with the *rayats*. The existing principle, which we preserved intact, was for the *pradhán* not to permit any one *rayat* to monopolize an undue proportion of the best land. If a cultivator extended his tillage, he was obliged to take bad and good land together; and in forming a new village, the lands are allotted on this system from the first. The *pradháns* are recognised village officials, who collect and are responsible for the rent, and assist in keeping the peace, receiving for their services from ten to fifteen per cent. on the collections. (5) *Prajáli* or actual cultivating tenures are also found in the Political Estates, but nothing is known about them

except in Paráhát. They are divided into two classes,—*khúnt katti*, or land-reclaiming tenures with hereditary rights of occupancy, and *thiká*, holdings by *rayats* who have taken up abandoned lands from the village head-men. Villages of Ho cultivators are also found scattered about the Estate, holding on a similar tenure to that which prevails in the Government Estate of the Kolhán.

RATES OF RENT.—The Deputy-Commissioner reports that in those parts of the District where the land has been classified with reference to its productiveness, and a Settlement concluded on the basis of such a classification, the rents paid are as follow:—For land of the best quality, 14 *ánnás* per standard *bighá*, or 5s. 3d. per acre; for second quality, 10 *ánnás* per *bighá*, or 3s. 9d. per acre; and for the worst quality, 8 *ánnás* per *bighá*, or 3s. per acre. Where the varieties of land have not been determined, a general rate of 9 *ánnás* per *bighá*, or 3s. 4½d. per acre, is levied. These rates, however, apply only to rice lands. Uplands and homestead lands are not separately assessed, but are allotted to the cultivators in proportion to the amount of rice land that each man holds. Rice land of the best quality, as classified above, is estimated to yield a twenty-fold out-turn on the amount of seed sown; while the second quality yields fourteen-fold, and the third quality eight-fold.

ROTATION OF CROPS is not carried out to any considerable extent in Singbhúm District; though the practice has largely increased with the general improvement in the methods of cultivation that has taken place of late years. In the more civilised portions of the District, the pulses called *khesárí* and *kalái* are sown in the low lands before the grain is reaped. On ordinary uplands, wheat, barley, and the variety of *dál* called *masúrí* are sown after the paddy is cut. In the very high uplands, again, where *gorá dhán* or highland rice is grown, wheat, *mug*, mustard, gram, *surgujiá*, *dhaniá* or coriander, and *kurthí* follow the crop of rice. High lands are occasionally left fallow for two or three seasons, after they have become exhausted by a series of crops. Rice lands, however, are cultivated continuously.

MANURE is extensively used, consisting for the most part of farm and household litter, grass ashes, and the straw stubble that is left in the fields. It is impossible to give even an approximate estimate of the amount of manure required for an acre of land under any particular crop, as every man would put on as much manure as he could obtain easily, and would not take the trouble

to bring manure from a distance. It is stated, however, that a *bighá* of land can be manured sufficiently for ordinary purposes at an outlay of Rs. 1. 4. 0, or 7s. 6d. per acre.

IRRIGATION has not as yet been very freely resorted to, but the system in use is the same as in Hazáribágh and Lohárdagá,—reservoirs at a high level connected with the neighbouring fields by small distributary channels. Irrigation will be applied to any crop that is within reach of a reservoir or tank. The Deputy-Commissioner estimates the cost of irrigating a standard *bighá* of sugar-cane land at Rs. 7, or £2, 2s. 0d. per acre. Regularly sunk wells in Singbhúm are said to cost nearly Rs. 300 (£30); but such wells are rare, and drinking water is usually derived from *dáris* or natural springs, which are enclosed in a wooden framework to preserve them from surface pollution.

NATURAL CALAMITIES.—Blights and floods are unknown in Singbhúm; but the District is subject to drought, which is caused by deficiency in the local rainfall, and not by the failure of the rivers to bring down their usual supply of water. The husbandmen depend almost entirely on rain-water for the growth of their crops, so that the condition of the rivers does not affect the products of the harvest. For some years past, the rainfall has failed in certain portions of the District, and partial droughts have occurred annually. In years of drought, the husbandmen resort to artificial reservoirs, wells, and tanks, for water to irrigate their fields. The Deputy-Commissioner reports that irrigation works on a large scale are not needed in Singbhúm. In years of drought or deficient rainfall the low lands are more fertile; but it is doubtful if this compensates for the sterility of high lands, or to any real extent averts the evil consequences produced by drought. Indeed, excessive rain is preferable to a deficient rainfall, as the greater part of the District is composed of high lands.

THE FAMINE OF 1866.—The Report of the Commissioners appointed to inquire into the Famine of 1866 returns the highest rate reached for ordinary rice in Singbhúm District at 5 *sers* per rupee (£1, 2s. a cwt.), in August of that year. The Deputy-Commissioner reported, in 1870, local prices had then returned to the rates at which they stood immediately before the famine, but not to their ordinary rates a few years before that calamity. The following brief account of the effects of the famine in this District is condensed from the District Narrative in the Report of the Famine Commis-

sioners (vol. i. pp. 275, 276). The famine of 1866 was certainly felt throughout the whole of Singbhúm; but the effects were trifling in the Kolhán and the south-western part of the District, as compared with the north-eastern part, and especially *parganá* Dhalbhúm. The reason assigned by Dr. Hayes, the Deputy-Commissioner, for the greater suffering of the people of Dhalbhúm, as compared with other parts of the District, is 'that the people, who are of a better class, live chiefly on rice. In other parts of the District they have resources in jungle fruits, and being less civilised, their wants are fewer.' The drought was also worse in Dhalbhúm than elsewhere. The famine reached its greatest intensity in the north-east corner of the *parganá*, east of the Kápargádi range of hills, where it adjoins Barábhúm, the south-eastern and most suffering tract of Mánbhúm District. Here, at the best of times, the majority of the people, cultivators and others, live from hand to mouth, and grain is rarely stored. It is only in a few villages in the very extreme eastern portion of the *parganá*, where it adjoins Midnapur, that any grain-stores are kept, and that grain-merchants are found. The ordinary farmers raise very little more than is sufficient for their own consumption, and to enable them to pay a portion of their rents in kind, according to the custom of the country; and if there be a surplus, it is sold to enable the farmer to pay the cash portion of his rent. The stock of grain in the hands of the majority of the people, at no time very great, had been decreasing since 1862, the harvests since 1861 having been scanty. Then came the apprehension, caused by the short rainfall of 1865, that the next season would also be bad; and whoever held a little stock began to use it sparingly, and to eke it out by meals of jungle fruit, satisfying himself with one meal of ordinary food in 24 hours. Under this unusual restriction and diet, the health of the people broke down, and their sufferings commenced. In the part of Dhalbhúm which suffered most severely, the price of rice in September 1865 had risen to 16 or 20 *sers* for the rupee, far above its price in the rest of the District. The invariable answer to inquiring customers was, that there was no grain to sell; and this caused very great alarm and despondency. The few *mahájans* held back from the market, in order to take advantage of the certain rise in the prices that would occur. Among those persons who had no stock of their own, and had to depend for their subsistence on their daily earning, money soon became

scarce, as no employment was to be had. An early and important indication of the scarcity was a falling off in the Excise revenue on spirits and drugs, showing that the people were denying themselves their usual indulgences; and this was noticed by the Deputy-Commissioner in December 1865. Grain robberies soon occurred, and the little stock of grain that existed was still more reduced by fires, probably caused by incendiaries. The distress increased gradually till it culminated in July 1866, in which month a terrible epidemic of cholera swept the District. As matters became worse, the *zamíndárs* began to assist the people, by undertaking the excavation of tanks and other works, employing 1000 people, as estimated by the Deputy-Commissioner.

In June a number of destitute persons had strayed into Cháibásá, the Civil Station of the District, and a centre was opened for their gratuitous relief, in the form of cooked food. The Deputy-Commissioner collected subscriptions amounting to Rs. 381 (£38, 2s.), and obtained from the Board of Revenue Rs. 1500 (£150), with which he carried on the distribution of gratuitous relief through the season. The allowance of cooked food to each adult was about 10 *chhatáks*, but a discretion was left in the matter to the Rev. Paul Struve, the Lutheran missionary, who managed the central operations. In July, when distress was at its height in the north-east of the District, the Deputy-Commissioner opened four centres there, of which the *zamíndár* of Dhalbhúm took charge. Soon after, the Rájá of Sáraikalá and the Thákur of Kharsáwán (whose large estates lie along the northern boundary of Singbhúm District, to the west of Dhalbhúm) opened centres at their own expense; so that in September of 1866 seven centres were in operation in the most distressed part of the District, at distances of 20 miles apart. Relief was also afforded in the shape of employment on public works. A special grant of Rs. 4000 (£400) was made for the third or southern portion of the Barákhar and Cháibásá feeder road. A proposal then pending to build a new court-house at Cháibásá was carried out, for the purpose of employing labour at this time. The Deputy-Commissioner had at his disposal an allotment of Rs. 5312 (£531, 4s.), and out of this he undertook a line of road, which he selected for the special purpose of employing the sufferers from famine. He appears, however, to have expended no more than Rs. 1800 (£180) up to the end of December 1866. The aggregate of the daily number of labourers employed was 224,521;

Kharsáwán lies east and west. It is situated about three miles south of the town, and a little north-west of Burí Topá village. The vein has been laid open at intervals for about half a mile, but the diggings are nowhere more than about ten feet in depth. The matrix appears to be schist and quartz. The most promising specimens of the rocks picked up on the spot gave 25 per cent. of metal; but it was so largely contaminated with iron, as to be attracted by the magnet. I think it probable that the vein is now quite as well worth working as it ever was; the operations have been entirely superficial, and it is manifest that a large portion remains absolutely untouched. Copper was formerly mined in a hill still called Támbá Dungrí or copper hill, near Náráyanpur in Sáraikalá. The old shafts are very small and irregular. The largest was 60 feet deep. A very superficial inspection showed that the miners had worked completely at random. The hill consists of schists, in contact with trap. The strike of the strata is N. 86° east, and its dip about 45° north-east; but no regard appears to have been paid to these directions. The only rock on which I saw any trace of copper was a trap, or possibly a very much altered schist. No attempt that I am aware of has been made to rework this vein. The workings, as far as I could ascertain, were entirely vertical, so that the vein must have been quickly passed through, and in such case would be as good a speculation as ever. The old shafts are about twelve in number. The Jámjorá digging I have not seen. It is said to be entirely new. It is manifestly a continuation of the Dhobá hill vein, or more correctly speaking, part of the same system of veins. The ore is a very promising one. It is very friable, consisting, it would seem, of a decomposed schist. It contains but little sulphur, which enables the rude operators to smelt it directly; some specimens contain a good deal of bismuth and iron. Those examined by me gave an average of 22 per cent. of copper, sufficiently pure to be marketable. I have been informed, however, that some specimens examined by Dr. O'Shaughnessy gave as much as 43 per cent. of metal. An English gentleman endeavoured in 1852 to obtain a lease of the mines both in Sáraikalá and Dhalbhúm. He was not successful. The *zamindárs*, on whom I had strongly urged the advantage of employing European skill and capital, objected to me that the *Sáhib log*, once admitted, soon became masters of their estates. The copper vein at Lándu, as I have already remarked, appears to belong to the same system as

that at Jámjorá. I have not examined the ore, which appears to be more compact than that just mentioned, and probably contains quite as much metal. The present working is, I believe, new; but I traced round the foot of Dhobá hill, with which it is connected, the scoriæ of old furnaces for some miles. All memory of the ancient workers has perished. About three miles east of Kálkápur in Dhalbhúm, is a hill called by the Hindus Rángámátí, and by the Kols, Santáls, and others, Sengil Buru—the Kol equivalent for "fire mountain." This hill, which consists of altered schists, rises about eight hundred feet above the surrounding country; halfway up are perpendicular cliffs of foliated schists which contain copper, and I have ascertained the presence of the metal in an ore of iron taken from the very top of the hill. No mine has been attempted here. Oxide of copper is scraped in small quantities from the surface of the rocks, where water finds its way from above, and is sold in trifling quantities by the natives. The mountain undoubtedly contains copper disseminated through a very considerable thickness—at the least some hundred feet of rock. Whether it contains a vein of sufficient richness to repay the labour of working, careful examination must decide.

'The copper vein at Bádiá may be traced for about two miles in a north-westerly direction into the jungles. Its course is shown by a series of pits varying in depth from ten to forty feet. It has not been worked within any traditional period, and trees of large size grow on the edges of the pits. I have not seen any genuine specimen of copper ore from this locality, though fragments of quartz coloured with the oxide of that metal are abundant. A specimen was handed to me from the immediate neighbourhood as containing lead, which it was asserted had been extracted the year before from the same ore; I failed, however, to find any trace of lead in it, but I think that the results warrant me in saying it contains a little tin. My means of analysis were very imperfect, and the examination a very hasty one. The traces of copper found at the Rángámátí hill I have little doubt are a continuation of the same vein or series which exists at Bádiá, for the metal is again found at Uráongarh, about four *kos* north-westerly, and also at an intermediate point near the Kápargádi *ghát*. I have not visited these places, nor have I any particular description of them. They suffice to show that the metal is found in one right line for about fourteen miles. The Bádiá workings would yield as much profit now as they did

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originally, the outcrop of the vein having been alone worked, and between each pit as much space as is occupied by one pit has been left apparently untouched. Time did not admit of my clearing the soil sufficiently to ascertain the dip, but the strata were, as well as I could judge, nearly vertical. The strike, determined rudely by the direction of the pits, is N. 27° 14′ easterly by compass. Close to the digging, on the road where the soil has been broken down by carts, small quantities of gold are found amongst gravel consisting of quartz and schist. Iron is also found near at hand. The ore of the latter is of a sort unique in this region. Two and a half miles north-east of Kámirárá are some more old copper diggings. These run in a northerly and southerly direction, as those at Bádiá, for a couple of hundred yards. They are entirely the same in character; some specimens of the ore, which were handed to me, gave 24¾ per cent. of copper. The ore is hard and vitreous, and contains much sulphur with some iron. The richest veins of copper within Singbhúm District are apparently those of Lándu and Jámjorá; but it is possible that the old diggings, if carefully examined, might be found to contain equally good ore. The open workings are liable to be filled with water from the rain, but I think that shafts sunk into the soil would be found to require less drainage than usual. The freedom of the ores in general from sulphur, and their softness, render them well worthy of the attention of speculators. Labour is cheap and abundant. Wood-fuel may be had in sufficient quantity to last eight or ten years, near all the localities named. I am unable to say whether coal could be brought at the end of that time at a rate sufficiently low to admit of its use. The Ráníganj collieries are, I think, the only ones which could be thought of for the supply.'

In the same year (1854) the mines were visited and reported on by Mr. H. Ricketts, C.S., who suggested to Government that 'a small sum be expended in working for a short period, in order thoroughly to test the produce, and to show the people of the country how to turn the veins to the best advantage.' Captain Haughton's paper, however, had attracted the notice of two Calcutta merchants, who resolved to start mines in Singbhúm, and engaged M. Emil Stœhr, an accomplished mining geologist, to make investigations on the spot. In 1857 a Company was started, mining commenced at Lándu and Jámjorá, and fine raw ore was turned out at the rate of from 1200 to 1300 cwts. a month, and delivered in Calcutta

by way of Puruliá and Ráníganj. The labourers employed were Kols, paid at the rate of from an *ánná* to an *ánná* and a half per diem, powder and tools being supplied to them. They are said to have been on the whole more intelligent and skilful than the European workmen, but they were physically weaker and extremely indolent, and averse to continuous exertion. From the first, however, the enterprise was conducted on too expensive a scale. The mining rent paid to the Rájá of Dhalbhúm and the Kunwar of Sáraikalá amounted to Rs. 9200 (£920) a year; and a foundry with a steam engine was erected at great cost before there was ore enough to supply it. Accordingly, in 1859 the Company was dissolved, and the buildings and machinery passed to a transferee at a nominal price. In 1862 a second Company, called the Hindustán Copper Company, was formed, but their operations were not more fortunate than those of the first; and this Company was dissolved in 1864, without having even paid their mining rent, at the rate of Rs. 4500 (£450) a year, for the two years over which their operations extended. Their buildings and engine at Rajdoha were seized by the Rájá of Dhalbhúm, under a decree from the Deputy-Commissioner of Singbhúm; the former have fallen to pieces, while the latter is still lying in the jungle.

As to the position of the copper-bearing deposits, Mr. V. Ball says: 'The copper ores occur for the most part in a zone of schists, whose geological position is situated near the base of the sub-metamorphic rocks. These schists form the northern flank of a broken spur of hills, which, leaving the Chutiá Nágpur plateau, strikes eastwards for a distance of 40 miles, through the estates of the Rájás of Kharsáwán, Sáraikalá, and Dhalbhúm, then bending round gradually to south-east, and ultimately to south, it disappears under the alluvium of Midnapur. The principal ranges composing this spur are of quartzite, upon which incrustations of the copper salts are occasionally found; but the ore which has been worked is, with a few exceptions to be noted hereafter, associated only with schists. Measured along the strike, these copper-bearing rocks extend for a distance little short of 80 miles. Copper ores have not been discovered west of Lopso; but there is no geological reason why they should not be found for many miles farther in that direction in the Chutiá Nágpur highlands.' Mr. Ball is also of opinion that the metal occurs both in lodes, and as a deposit disseminated through the materials which compose the schists. But owing to the uncer-

tainty of the mode in which the ores occur, the bad means of communication, the scanty supply of fuel and lime, and the extreme unhealthiness of the climate, any persons who undertook to work the mines would have serious difficulties to contend with. Nor is there any prospect of a loss on the copper extracted being compensated by the discovery of precious metals at the same time. The records of the European Companies have not been published, and no estimate of their working expenses can therefore be formed. Nor can any trustworthy inference now be drawn from the experience of the ancient miners, who are said by local tradition to have been Saráwaks or Jains. The relative value of copper to other metals may have been higher than it is at present, and the cost of extracting it peculiarly low. Of their mode of working, M. Emil Stœhr writes as follows :—'Almost wherever the deposit comes to-day, and is not concealed beneath the alluvium, one finds old buildings and refuse heaps, where there was formerly a mine. In spite of the rudeness of the mode of extraction, the work must be admitted to have been sagaciously conducted. The ancients never went deep ; sometimes hindered by the water, which everywhere is reached below the level of the valleys, sometimes by the fear of working underground. The use of powder in blasting must have been unknown to the people of that time, for I everywhere found in the old works, where open, single pillars undisturbed, very rich in ore, but in such hard rock as only to be won by blasting. The ancients seem to have smelted the ore in little furnaces on the spot, for one finds remains of walls, heaps of slag, and even copper bloom in many places. It is impossible to determine the age of the old workings. The heaps and fallen-in pits are mostly overgrown by thick jungle and covered by old trees ; only here and there one finds large openings in the rock, at present the refuge of crowds of bats, whose dung covers the floor more than a foot deep,—the cavity itself being converted into a beautiful green hall by a thick crust of malachite. If one asks the inhabitants when such work was in progress, they do not know ; and they speak of 100 years with the vague ideas of Asiatics about time, representing thereby an arbitrarily long period. It seems to me, however, certain that the present half-wild inhabitants are not in a condition to carry out such works ; and these may be the relics of an ancient civilisation, like the rock-temples of the neighbouring Orissa ; like the fruit-trees (mango and tamarind) that one often finds as very old trees in the middle of the thickest forest

as, again, the remains of the great town Daimí, which once stood in the thick woods of the Subarnarekhá.'

On the POTSTONE of the District, Captain Haughton writes as follows :—'Potstone, which would appear to be a variety of schist, is worked in very many places. It differs much in quality. Some specimens appear almost identical with French chalk,—the stone of Dubrájpur in Sáraikalá is of this sort; others approach English slate in texture, as the stone from Tikrí in Dhalbhúm; some abound in iron pyrites, as the potstones of Koráikalá in Paráhát, and Ilígárá in Singbhúm. Occasionally the rock appears to contain much silex, as at Arabangá on the north frontier of Kharsáwán. The potstone I consider a particularly valuable product, as the mines are inexhaustible. They require little expenditure of capital, and but little skill to work, while, on the other hand, the demand appears to be only limited by the means of transport; and the article may be applied to a great variety of purposes, for which it has not hitherto been used. The profits on the dishes are said to be high. They are valued according to their powers of resisting the effects of heat. The vessels made at Tikrí and Dárhí in Dhalbhúm are the most prized. It will easily be understood how much the trade in a fragile and bulky article, such as this, is likely to be increased by the construction of cart roads.'

MANUFACTURES.—The principal manufactures of Singbhúm District are coarse cotton cloths, brass and earthenware cooking utensils, and soap-stone platters made with a rough hand-lathe. A few weavers of *tasar* silk cloth are found in Sáraikalá. All the manufactures are produced solely for local consumption, and none are exported.

THE CONDITION OF THE MANUFACTURING CLASSES is reported to be highly prosperous. The manufactures are conducted both by the workmen on their own account, and by means of hired labour. No system of advancing money for manufacturing purposes is known in the District.

TRADE AND COMMERCE.—The exports of Singbhúm District consist chiefly of common cereals, pulses, oil-seeds, stick-lac, and iron. Of late years large quantities of *tasar* silk cocoons have been exported to Bánkurá and other Districts of Western Bengal; and the total value of the silk export was estimated by the Deputy-Commissioner in 1871 to amount to £10,000. The imports are chiefly salt, cotton thread, English cloth goods, tobacco, and brass

cooking utensils. Salt is usually imported from Calcutta by way of Ráníganj and Puruliá, or from Midnapur, Húglí, and Bánkurá. The amount annually consumed in the District is estimated at from fifteen to twenty thousand *maunds*. The District trade is mainly carried on by means of permanent markets, the most important of which have been already noticed (p. 71). The bulk of the purchases in the interior are made by barter. The largest fair is that held at Cháibásá, in the month of December. In the opinion of the Deputy-Commissioner, the exports largely exceed the imports, and the balance of trade is therefore in favour of the District.

CAPITAL AND INTEREST.—The Deputy-Commissioner reports that although a great deal of the specie which accrues from the activity of the export trade is hoarded, some of it is applied to the improvement of lands and the extension of cultivation. No systematic usury is carried on in the District; and the rate of interest for every description of loan is stated by the Deputy-Commissioner to vary from half an *ánná* to an *ánná* in the rupee per month, or from thirty-seven and a half to seventy-five per cent. per annum. Seed-rice borrowed in the sowing season is repaid at harvest, with interest at fifty per cent. in kind; and in the Kolhán, where such loans are particularly numerous, the rate is as high as one hundred per cent. There are no cash transactions of large amount. Twelve per cent. is considered a fair return on capital invested in the purchase of an estate. There are no banking establishments in Singbhúm District, and loans are usually conducted by village shopkeepers, who combine rice-dealing with money-lending.

MISSIONS.—There are three Missions at work in Singbhúm District,—a Roman Catholic Mission, established in 1869, and numbering in the present year (1875) 40 baptized converts; an Anglican, and a German Lutheran Mission. The two latter are merely branches of larger Missions at Ránchí; and an account of the history and development of both is given in the Statistical Account of the District of Lohárdagá In 1874 the Anglican Mission had 321 baptized converts in Singbhúm, and a fresh station had recently been opened at Bámanghátí in the Orissa State of Morbhanj. In the same year there were 1833 baptized converts belonging to the German Mission. The former Mission is mainly concerned with the Hos or Larka Kols; while the operations of the latter extend to the Bhúmij of Dhalbhúm and the Mundas of Parahát, as well as the Larkas of Singbhúm proper. Christianity has

met with considerable opposition in Singbhúm, in consequence of the energetic conservatism of the Larkas, and the influence exerted by the *mánkís* and *mundas* in favour of the ancient demon-worship and against the new religion, which would tend to make the villagers independent of their tribal head-men.

INCOME OF THE DISTRICT.—The net amount of income tax realized in Singbhúm District in 1870–71 amounted to £1044, 4s. —at $3\frac{1}{8}$ per cent. on incomes over £50. In the following year, 1871–72, the rate of the tax was reduced to $1\frac{1}{24}$ per cent., and the minimum of incomes liable to assessment raised to £75 per annum. The net amount of income tax realized in that year was £217.

ADMINISTRATIVE HISTORY.—The following paragraphs illustrating the administrative history of the District are taken from Colonel Dalton's *Ethnology of Bengal*:—

'The Singbhúm Rájput Chiefs have been known to the officers of the British Government since A.D. 1803. In that year, the Marquis Wellesley, Governor-General, caused friendly communications to be addressed to Kunwar Abhirám Sinh, ancestor of the present Rájá of Sáraikalá, in regard to the assistance which he promised to render in the prosecution of the war against Mahárájá Rághojí Bhonsla. The Kunwar was assured that the British Government would always respect his rights to hold his territory free of rent. In no treaty that I have ever seen is there any mention of a cession of Singbhúm. The Sáraikalá Chief was communicated with because his territory adjoined the Jungle Mahals, then under the Company; but between British officials and the people of the Kolhán, there does not appear to have been any intercourse previous to the year 1819. Of the interior of their country, for years after the acquisition of all the surrounding Districts, nothing whatever is known. The Hos would allow no strangers to settle in, or even to pass through, the Kolhán; and pilgrims to Jagannáth had to make a circuit of several days' journey to avoid it. In March 1819, the Political Agent, Major Roughsedge, directed his Assistant to proceed to Paráhát, to negotiate a settlement with its Chief, who, as the head of this family of chiefs, was called Rájá of Singbhúm. The officer was instructed to collect all possible information regarding the country, and "*especially of the extraordinary race called Larkas.*" The Assistant, however, did not succeed in penetrating so far into the interior as to come in contact with them. Writing of them in the following year, Major Roughsedge says: "The Rájá and *samíndárs*

of Singbhúm, who are in attendance on me, have so formidable an opinion of the power and ferocity of these savages, that, notwithstanding the considerable force under my command, they are evidently much alarmed, and have made a formal protest against the danger of the march."' In this year (1820), Rájá Ghanshám Sinh Deo of Paráhát acknowledged himself a feudatory of the British Government, and agreed to pay an annual tribute of 101 *sikká* rupees.

'The Chiefs, who thus trembled at the thought of penetrating into the country of the Larkas, were at that time pressing on the Agent their claims to supremacy in the Kolhán, asserting that the Kols were their subjects in rebellion, and urging our Government to attack them and force them to return to their allegiance. But they admitted that for more than fifty years they had been unable to exercise any control over them; and it really appears quite an open question whether the Kols were ever really subject to them or not. Old Kols have told me that they honoured and respected the Sinh Chiefs, but regarded them, till they quarrelled, rather as friends and *allies* than as rulers; but if they ever were subjects, they had achieved their liberty in various hard-fought fields, and their autonomy might have been respected. Three formidable but abortive attempts to subjugate them are noted in Major Roughsedge's despatches,—one made by Dripnáth Sáhi, the grandfather of the present Rájá of Chutiá Nágpur, at the head of more than 20,000 men, assisted by the troops of the Rájá of Singbhúm; the second by Rájá Jagannáth Sáhi of Chutiá Nágpur, with almost an equal force, in A.D. 1770; and a third in 1800, an invasion from the Morbhanj (Mayurbhanj) side, headed by a Gond Chief called the Mahápáter of Bámangháti. On the first of these occasions the Larkas drove the Nágpur men out of Singbhúm with immense slaughter. The scene of the second battle, the centre of an extensive and elevated plain, was pointed out to Major Roughsedge by an eye-witness, who told him that the action was fought at noonday in the month of May, when the heat must have been frightful. The Rájá's troops succumbed to the first onslaught of the Larkas; many hundreds were slaughtered on the battle-field, and many more were killed or died from thirst in the retreat, the Larkas pursuing them for ten miles, till the fugitives had surmounted the steep ascent into their own country. It appears that after these attacks on their independence, the Larkas retaliated on all the border villages of neighbouring states. Sónpur, Belsiá, and Basiá, in Chutiá Nágpur,

were ravaged by them for several years, and whole villages depopulated. They also laid waste the adjoining portion of Gángpur, Bonái, Keunjhar, and Morbhanj; but some of the raids on the southern Districts were undoubtedly instigated by the Singbhúm Rájá. It was usual, indeed, for these Chiefs, when they wished to annoy a neighbour, to incite the Kols to make a raid on him; and these were, I think, the only invitations of the Singbhúm Chiefs that they ever attended to. Whenever there was a row, they eagerly entered into it, and all malcontents invariably sought their assistance. Major Roughsedge was particularly struck with the fine physique and manly independent bearing of the men of the first deputation that waited on him. They entered his tent, and after admiring it a little, it suddenly occurred to them that it was a convenient place for a siesta, so stretching themselves at full length on the carpets, they coolly composed themselves to sleep! Of their appearance he says they were as much superior in size and form to their brethren of Chutiá Nágpur "as wild buffaloes to the village herds." Major Roughsedge, at the head of his battalion of artillery, cavalry, and infantry, entered their country with the avowed object of compelling them to submit to the Rájás who claimed their allegiance; but he did his best to conciliate them, and was at first in hopes he had succeeded, but apparently they had made up their minds to employ against him the tactics which had been so successful in their encounters with the Nágpur armies. He was allowed to advance unmolested into the heart of their territory, and to take up a position among their finest villages, at Cháibásá, on the Roro river, near the present Station of that name. Here some camp-followers were, in sight of the camp, attacked by a body of armed Larkas; one man was killed and others were wounded; and the Larkas, after this feat, were seen moving away in the direction of the hills. But the pickets and a troop of cavalry, under command of Lieutenant Maitland, were sent out to intercept them. The result I will give nearly in Major Roughsedge's own words. Lieutenant Maitland making a sweep so as to cut off the retreat of the Larka party, they at once assailed him with a flight of arrows; but finding they made no impression with these weapons, "these savages, with a degree of rashness and hardihood scarcely credible, met the charge of the troop half-way in an open plain, battle-axe in hand." The result was, of course, a terrible slaughter of the unfortunate Kols, not more than half the party effecting their

escape to the hills. "Lieutenant Maitland now moved rapidly towards the village where the grass-cutter had been killed; and found, standing near the corpse and prepared for action, a second party of 60 men, who behaved with still greater desperation, rushing at the troop and striking like furies at both horses and men, until the whole were sabred. They directed their attack chiefly at the horses, killing two and wounding several; only two *sawárs* were wounded." That evening Major Roughsedge found his rear threatened and mails intercepted, and sent a strong party out next day to attack a body of Larkas assembled in arms at the village of Gutiálor. Lieutenant Maitland, the officer in command, found a host in arms ready to oppose him, and on approaching the village was received with repeated discharges of arrows, which caused him considerable loss. To drive them from the shelter afforded by the enclosures he set fire to the village; but still there was an obstinate resistance, and numbers were slaughtered before they could be induced to lay down their arms and accept quarter. The officer himself narrowly escaped death in a personal conflict with a Larka. In the above and other encounters the Larkas suffered greatly. The conclusion dawned on them that they were no longer invincible; and, to avoid further devastation of their villages, the whole of the northern *pírs* submitted, and entered into engagements to acknowledge and pay tribute to the Rájá of Singbhúm. But Major Roughsedge had yet to meet the still fiercer Kols of the southern *pírs*, and in his progress towards Sambalpur he had to fight every inch of his way out of Singbhúm, leaving them unsubdued. On his quitting the District, a war broke out between the Larkas who had submitted and those who had not. One hundred well-armed Hindustání Irregulars, under a native officer, were sent by the Agent to the support of the Rájá and his allies of the northern *pírs*. This for a time gave them the advantage; but the *subahdár*, having been unfortunately induced to enter the Kolhán to assist in levying a contribution, was attacked, and he and most of his party killed. The Kols then advanced on a small fort, in which the remainder of the Hindustánís sought shelter; the latter were driven out of the enclosure, and in their retreat twelve were killed and ten wounded. After this, the Kols ravaged the best part of the Singbhúm Rájá's estate, and threatened Sáraikalá and the Chiefs, who all again implored the assistance of the Agent against their Kol subjects!

'In 1821 a large force was employed to reduce the Larkas; and

after a month's hostilities, the leaders, encouraged by a proclamation, surrendered. They earnestly prayed at this time to be taken under the direct management of the British officers, but unfortunately their wishes were not complied with. They were compelled to enter into agreements to pay tribute to the Chiefs at the rate of eight *ánnás* for each "plough" of land, "to be increased to one rupee whenever their circumstances should admit of it." They engaged to keep the roads through their territory open and safe for all travellers, and if a robbery took place, to bring the offender to justice and account for the property stolen. They even surrendered their peculiar privilege of excluding aliens, and agreed to allow persons of all castes to settle in their villages with impunity. Education also formed part of the treaty, and the Hos promised to encourage their children to learn Uriyá or Hindí. In the concluding article they agreed that, "if they were oppressed by any of the Chiefs, they would not resort to arms, but would complain to the officers commanding the troops on the frontier or to some other competent authority." But after a year or two of peace, they again became restive, and resumed their old practices of pillage and plunder, committing raids and laying waste neighbouring villages, not unfrequently, however, at the instigation of the Chiefs. Other matters then engaged the attention of the authorities, and for many years no attempt was made to restore order to Singbhúm, or seriously to check the predatory predilections of its turbulent inhabitants. This encouraged them to extend the circle of their depredations; they ravaged Dhalbhúm, devastated Bámanghátí, and penetrated far into Chutiá Nágpur. But the assistance rendered by them to the Nágpur Kols in 1831-32 was too gross a defiance of the Government to escape serious notice. The judicious officer who was now Agent to the Governor-General for the newly formed Non-Regulation Province of the South-Western Frontier, the late Sir Thomas Wilkinson, at once recognised the necessity of a thorough subjugation of the Kols, and the impolicy and futility of forcing them to submit to the Chiefs. He therefore proposed an occupation of Singbhúm by an adequate force, and when the people were thoroughly subdued, to place them under the direct management of a British officer to be stationed at Cháibásá, in the heart of their country. These views were accepted by Government; and in furtherance of them, two regiments of native infantry, a brigade of guns, and the Rámgarh battalion, the whole force commanded by Colonel Richards, entered Singbhúm in November 1836. Opera-

tions were immediately commenced against the refractory *pírs*, and by the end of February following all the *mánkís* and *mundas* had submitted. There appears to have been very little actual fighting during this campaign. All the most important parts of the Kolhán were visited by the Agent and his troops. The men whom it appeared desirable to make examples of, in consequence of their having been leaders in the previous lawless proceedings, were given up or captured; and the others readily acquiesced in the arrangements proposed. Engagements were now taken from them to bear true allegiance to the British Government; and it was deemed necessary to stipulate that they should no longer obey the orders of the Chiefs, to whom they had previously been required to submit. Six hundred and twenty villages, with a population estimated at the time at 90,000, of whom two-thirds were Larkás or Hos, were thus brought, and have since remained, under the immediate control of the British Government; and simple rules for the administration of this new acquisition, which in all their salient and peculiar features are still in force, were drawn up and promulgated.

'The system of government through heads of *pírs* and heads of villages, found to exist, was maintained. The former officers had under them from three to a dozen villages. They were recognised as the head police officers of their circle and the collectors of the Government dues, and were empowered to dispose of petty disputes of a civil or criminal nature, but were not authorized to inflict any punishment. The *munda* exercised authority in his village as police officer subordinate to the *mánkí*, the *pír* officer, and assisted in collecting the revenue. The assessment at eight *ánnás* for each "plough," imposed by Major Roughsedge, was continued, and under it the rental was about £500. In 1854 an assessment on the same principle, but double the former rates, was introduced; this gave £1770, which was fixed for twelve years. During this period the revenue was paid with the utmost punctuality. The area of cultivation rapidly increased, and there was every reason to suppose that the people were contented and making fair progress in civilisation and prosperity. But in 1857 the disturbances that supervened on the Mutiny caused a serious and brief check. In that year the detachment of the Rámgarh light infantry, stationed at Cháibásá, following the lead of the native officers and men with the headquarters of the battalion, mutinied, and were marching to join their comrades at Ránchí with the contents of the Cháibásá

treasure-chest. The Kols, however, of the *pírs* round the station armed themselves, collected in thousands, and denying the right of the *sipáhís* to remove the money that had been collected as revenue from them, intercepted the detachment on the banks of a river, and held them most completely in check, till a mandate arrived from the Paráhát Rájá to send the whole party to him. After some delay, the Paráhát Rájá determined to deliver these mutineers into the hands of the British officers, who had in the meantime returned to Ránchí; three or four thousand Larka Kols of the southern *pírs* volunteered to act as escort, and this duty they faithfully performed. But unfortunately, after discharging this essential service, the Paráhát Rájá went into rebellion, and a considerable section of the Kols considered it their duty to support him. The campaign that ensued was tedious and difficult. The rebels, when driven from the plains, took refuge in the mountain fastnesses in which Singbhúm abounds; and for months during the rains our troops could do no more than blockade their positions, and protect the peaceable villages from their onslaughts. In December 1859 detachments moved to the rear of the Rájá's hill retreat, whilst a cordon of posts was established in his front. At last, an attack was made, in which many important captures were effected; and though the Rájá with his wives escaped for the moment, they found every avenue of retreat barred, and surrendered to the Commissioner on the 15th February 1859. The Kols had early in the struggle, considering the inequality of weapons, shown themselves not unworthy of their former fame as savage warriors, but they were cowed by the "Enfields" of a naval brigade, which formed part of our force. After a few casualties at long ranges, they avoided open attack; and their warfare latterly was confined to cutting off stragglers, and burning the villages of the well-disposed. The capture of the Rájá at once put an end to the disturbances. Those who had been in arms returned to their houses and ordinary pursuits, like lambs to a fold; and the *mánkís*, resuming with zeal their police functions, readily arrested and sent up for trial all heinous offenders that could not be amnestied. On the whole, there has been great progress since the Kols became directly subject to the Government. Under the judicious management of a succession of officers, whose names will always be household words in the Kolhán, these savages have been gradually tamed, softened, and civilised, rather than subjugated. Not a dozen years ago, they steadily opposed the opening of roads

through their territory, removing from the villages to the hills (their usual custom when dissatisfied and excited) till the obnoxious posts set up to mark the alignment were taken down, and the project abandoned. Now their country is in all directions traversed by good roads, made by themselves under the superintendence of their officers. New sources of industrial wealth have been opened out, new crops requiring more careful cultivation introduced, new wants created and supplied; even a desire for education has been engendered and fostered, and already well-educated Kols are to be found among the ministerial officers of the Cháibásá courts.'

HISTORY OF ENGLISH ADMINISTRATION.—In accordance with rules passed under Section v. of Regulation xiii. of 1833, the village and divisional head-men (*mundas* and *mánkis*) were constituted the police of the Kolhán, with power to apprehend all criminals, and to investigate and arrange a reconciliation in the case of petty offences. The head-men were to make their reports verbally to the Principal Assistant at Cháibásá, and no alien police officer was allowed to exercise any authority in the Kolhán. All cases involving caste-rules were to be referred to a *panchâyat* or council of village heads, and the same tribunal was to be utilized as much as possible in civil cases. By the orders of the 6th of June 1837, the Principal Assistant at Cháibásá was authorized to pass sentence of two years' imprisonment, and a fine not exceeding Rs. 50, subject to revision on appeal to the Governor-General's Agent for the South-West Frontier. The Assistant was further empowered to pass sentence of five years' imprisonment, reporting the same for the confirmation of the Agent. Under the rules passed for the entire Agency in 1834, Assistants were authorized to impose a fine of Rs. 200, and to pass a sentence of seven years' imprisonment, and the Assistant at Cháibásá continued in fact to exercise the powers conferred by the earlier rules. Kols were never punished by fine. In the Political Estates the rules for criminal justice were less precise. A vernacular proceeding of the Governor-General's Agent, dated August 23, 1838, directs that all cases of murder are to be sent for trial to the Principal Assistant; and an order of 1842 extends this to all cases of whatever kind. A further order of June 1842 directs that all serious cases should be referred to the Assistant, and trifling cases dealt with by the Chiefs. In practice, murder, *dákáiti*, burglary, cattle-stealing, and procuring abortion were regarded as serious cases, but there

was no systematic classification of crime. At this time the Chiefs were allowed to confine prisoners for short periods in jails of their own. In 1848, however, the Commissioner directed that all persons confined by a Chief's orders should be sent for imprisonment to Cháibásá. The Chiefs gradually gave up exercising their judicial powers, and sent even the most trifling cases to the Assistant at Cháibásá, so that in 1853 there was not a single person in confinement under the orders of a Chief. The Deputy-Commissioner of Singbhúm is now vested, under section 36 of the Criminal Procedure Code, with power to try as a magistrate all offences not punishable with death, and to pass sentence of imprisonment for a term not exceeding seven years. Any sentence of upwards of three years' imprisonment passed by him is subject to the confirmation of the Judicial Commissioner of Chutiá Nágpur. Such sentences, however, when referring to the Political States of Saráikalá, Kharsáwán, and Paráhát, are revised in the Political Department by the Commissioner of the Chutiá Nágpur Division. The Civil Procedure Code is in force only in Dhalbhúm, and the remainder of the District is administered, as far as civil rules are concerned, in the Political Department; the appeals from the Chiefs and Deputy-Commissioner lying to the Commissioner of the Division, not to the Judicial Commissioner and High Court. With the introduction of the Code of Criminal Procedure, the *mánkis* of the Kolhán ceased to take cognisance of petty cases.

REVENUE AND EXPENDITURE.—The following statements, taken from the balance sheet of the District, will illustrate the growth of the revenue and expenditure since the formation of the existing system of Government:—

In 1837 the revenue of the District, which was smaller in area than at present, amounted to £527, 1s. 10d., almost entirely derived from the land; and the expenditure on civil administration to £1011, 10s. 9d., or nearly double the revenue. In 1846 the *parganá* of Dhalbhúm, assessed in perpetuity at £426, 14s. 0d., was added to the District; and in 1850-51 the total revenue was returned at £1219, 12s. 4d., and the total civil expenditure at £1928, 13s. 11d. Thus within a period of thirteen years, between 1837 and 1850-51, the revenue was more than doubled, owing mainly to the extension of cultivation in the Kolhán, and the amount accruing from Dhalbhúm. It failed, however, to cover the

[*Sentence continued on page 117.*

Balance Sheet of the District of Singbhum for the Years 1837 and 1850-51.

Revenue.	1837.	1850-51.	Expenditure.	1837.	1850-51.
	£ s. d.	£ s. d.	*General.*	£ s. d.	£ s. d.
Land revenue,	523 8 4	1133 0 0	Salaries,	730 12 0	1206 0 2
Excise,	3 13 6	49 2 0	Contingencies, etc.,	280 18 9	677 13 9
Post office,	...	37 10 3¾	Pensions,	...	45 0 0
Total,	527 1 10	1219 12 3¾	Total,	1011 10 9	1928 13 11

Balance Sheet of the District of Singbhum for the Year 1870-71.

Revenue.		Expenditure.	
Land revenue,	£6,192 12 0	Deputy Commissioner's office,	£3,241 4 0
Excise,	1,449 6 0	Medical department,	757 2 0
Stamps,	630 8 0	Registration department,	42 12 0
Income tax,	1,042 16 0	Local funds,	1,406 18 0
Registration fee,	19 14 0	Education,	562 14 0
Post office,	166 2 0	Jail,	503 16 0
		Police,	3,357 8 0
		Postal,	166 6 0
		Income tax,	125 6 0
Total,	£9,500 18 0	Total,	£10,163 6 0

Sentence continued from page 115.]
expenditure on civil administration, which had increased by fifty-eight per cent. within the same period. In 1870-71 the net revenue amounted to £9500, 18s. od., and the total expenditure to £10,163, 6s. od. The expansion of revenue here shown is due for the most part to the Settlement of the Kolhán in 1866 at enhanced rates, and the sequestration in 1858 of the Estate of Paráhát.

THE LAND TAX in Singbhúm, as elsewhere, forms by far the largest item in the revenue of the District. In 1837 it amounted to £523, 8s. 4d., and was then derived solely from the Government estate of the Kolhán. In 1846, the *parganá* of Dhalbhúm, with a permanently settled revenue of £426, 14s. od., was included in the District; and the land revenue rose to £1133, owing in part to this accession, and in part to the annual assessment of fresh holdings in the Kolhán. The *zamíndár* of Dhalbhúm was the only registered proprietor, and Dhalbhúm and the Kolhán were the only two estates on the District rent-roll. Within the next twenty years, a fresh Settlement of the Kolhán was made, the assessment being raised to £4579, 2s. od., or nearly three times that of former years; while the Estate of Paráhát, with a revenue of £731, 18s. od. was sequestrated, and came into the hands of Government. The revenue demand thus rose to £6192, 12s. od., the number of the estates on the District rent-roll being three. There was still, however, only one proprietor, the *zamíndár* of Dhalbhúm, paying an annual revenue of £426, 14s. od. In the Kolhán and Paráhát, Government is the proprietor, and deals directly with the cultivators.

PROTECTION TO PERSON AND PROPERTY, so far as it is indicated by the number of Courts open in the District, has remained stationary since 1850, the first year for which returns are available. In 1850 there were four Magisterial Courts in the District, and the same number of Civil Courts. One covenanted officer, styled Deputy-Commissioner, was at work throughout the year. He has the powers of Magistrate, Subordinate Judge, and Collector. He is assisted by the medical officer as Assistant Commissioner. In 1870-71 there had been no increase in the number of Courts or officers.

ACT X. OF 1859—the Rent Law of Bengal—is in force in Dhalbhúm, but its provisions have hardly been resorted to. In 1861-62 there were 8 original suits; in 1862-63, 8 original suits;

with 13 miscellaneous applications; in 1866-67, 18 original suits, and 19 miscellaneous applications; and in 1868-69, 13 original suits, and 27 miscellaneous applications.

POLICE.—The Police system of Singbhúm District is so peculiar in some of its features that it requires to be described in detail.

When the British Government assumed the direct management of the Kolhán, the indefinite claims of the Chiefs to supremacy over the Larka Kols were disallowed, and the indigenous village organization of that tribe was recognised, and retained for fiscal and police purposes. The fiscal aspects of this system of administration, which Major T. Wilkinson introduced into the Kolhán in 1837, have been dealt with in the paragraph on land tenures (pp. 87–89). For police purposes, the divisional head (*mánki*) of a *pír* or group of villages was made the chief police officer of the group, and the *mundas* or head-men of villages were enrolled as his subordinates. Thus, each *pír* or commune of the ancient Kol organization is virtually a Police Circle, of which the *mánki* is the sub-inspector, while the *mundas* correspond to the head constables of the regular police. Very few, however, of the *mánkís* or *mundas* can speak or write other languages than their own, and their reports are therefore made orally to the District Superintendent or Deputy-Commissioner, who records the statements in English. It has from the first been a leading principle of the system that the *mánkís* and *mundas* shall report directly to the District Superintendent, and that no alien police officer shall be allowed to intervene. The ordinary procedure is, that when a *mánki* has completed his investigation of a case, he goes in with the parties arrested, the witnesses on both sides, the property recovered, etc., to the District Superintendent at Cháibásá, who at once draws up the necessary report and forwards the entire case to the Magistrate's Court before which it will be tried. In specially difficult cases a trained police officer, himself a Kol, is sent to assist the *mánkís* and *mundas* of the *pír;* but foreigners are scarcely ever employed on this duty, and reports are always heard by the District Superintendent in person. It is claimed for the system that, owing to the strict observance of these two principles, it is free from many of the corrupt practices which prevail among the regular police; and that the Kols, while showing a detective ability which is particularly well suited to the wild nature of the country, have never been known to conceal the commission of crime, or to use unfair means to prove a case. Perhaps the best

testimony to its excellence is the fact that the large Hindu colonies of Goálás and Kurmís, which are settled in the Kolhán, are as thoroughly under the authority of the Kol *mánkís* as the Kol villagers themselves. In Mr. D. J. M'Neile's Report on the Village Watch (1866), the number of *mánkís* or divisional head-men in the Kolhán is returned as 68, and the number of village head-men (*mundas*) as 710. The total amount of the commission annually paid to the 68 *mánkís* of the Kolhán is returned in Dr. Hayes' Settlement Report at Rs. 6481. 15. 2 (£648, 3s. 11d.); the average cost to Government of each *mánki* is therefore Rs. 95. 5. 2 (£9, 10s. 8d.). Similarly the entire cost of the 710 *mundas* is Rs. 10,806. 12. 6 (£1080, 13s. 7d.), and the average salary of each *munda* amounts to Rs. 15. 3. 6 (£1, 10s. 5d.). As compared with the area and population of the Kolhán, the average jurisdiction of a *mánki* is 28·01 square miles, containing 12·98 villages, with a population of 2219 souls. The average size of a *munda's* circle is 2·68 square miles, containing 1·24 villages, and a population of 212 souls. The collective annual cost of the entire organization amounts to Rs. 17,288. 11. 8 (£1728, 17s. 5d.), equal to a charge of Rs. 9. 1. 2 (18s. 2d.) per square mile, or about one *ánná* and three-quarters ($2\frac{5}{8}$d.) per head of the population. It should be observed that this sum represents the entire remuneration of the *mánkís* and *mundas* for their services, both as rent collectors and police officers.

A rural police system, resembling as closely as possible that of the Kolhán, was introduced into the sequestrated Estate of Paráhát, when the present Settlement was made. Owing, however, to the distance from Cháibásá of the remoter portions of the Estate, a small regular police force under an experienced native officer is quartered at Chakradharpur, where they take the place of the ex-Rájá's police. The police duties of the interior are discharged by the heads of villages, or *pradháns*, who, besides collecting rents, are responsible police officers, having as their subordinates the *chaukidárs* or village watchmen. They are required to deal with crime on its occurrence, reporting as soon as possible to the headquarters station of Chakradharpur. There is very little crime in Paráhát; but such cases as have occurred are stated to have been, as a rule, successfully traced by the village head-men.

In the Political Estates of Sáraikalá and Kharsáwán the Chiefs appoint and pay their own police.

The Estate of Dhalbhúm, with an area of 1201 square miles, is under the ordinary police jurisdiction; but the regular constabulary are supplemented by a large body of *ghátwáli* police, organized in 1865 under special rules. It has been already mentioned that the *parganá* of Dhalbhúm was not permanently settled until 1825. At the time of Settlement, the *zamíndár* was appointed a police *dárogá* or sub-inspector within his own estate, and executed an agreement promising to apprehend all criminals, to restore stolen property, to keep the roads open for travellers, and to attend on British officers when passing through his territory. These duties he undertook to carry out through the agency of the *sardárs*, *ghátwáls*, *páiks*, *digwárs*, and other holders of military tenures in the *parganá*. These officials are in fact the holders of the oldest land-tenures on the estate; and except where the succession has been interrupted by failure of issue, or by the dismissal of a *ghátwál* for misconduct, they have held in continuous descent from the first settlers, the original clearers of the ground. Most of them are of the Bhúmij tribe, a Kolarian race closely connected with the Santáls and the Munda and Larka Kols. Probably their occupation of the soil is anterior to that of their landlord, who may originally have been a Bhúmij himself; and Colonel Dalton conjectures that, when the Chief was first elected, the more powerful members of the clan became his feudatories, for the purpose of defending the frontiers of the small territory against external enemies. This conjecture is supported by the fact that many of the *sardárs* or head *ghátwáls* are men of great hereditary influence, while nearly all the villages on the borders of the Estate are held on *ghátwáli* tenure. Thus the services paid by the *ghátwáls* of Dhalbhúm were, from the first, military or police services, and never acquired a menial or personal character. They were paid, moreover, to the Chief, not as a mere landlord, but as the sovereign of the country; and when, in 1855, the *zamíndár* was deprived of his police powers, the services of the *ghátwáls* naturally accrued to the British Government. This transfer was consonant to the interest of the *ghátwáls* themselves, as it made Government interested in resisting the encroachments of the *zamíndár* on the rights and privileges of his former vassals; while on the side of public policy, it detached from the landlord the very men he had relied on for support in arbitrary acts. The *ghátwáls*, moreover, as the descendants of the original settlers, had a better right to permanency of tenure than any other occupants of the soil; and their peculiar

abilities as police officers were well suited to the wild country in which they were placed.

For police purposes the *ghátwáli* holdings of Dhalbhúm are admirably distributed. The twenty-three *sardárs* or chief *ghátwáls* occupy positions that might have been specially selected for police stations. There are 297 subordinate officers to take charge of outposts, and the great body of 875 *páiks* form the rank and file of a rural force. They hold 420 villages in all. When the *ghátwáls* were regularly organized in 1865, the entire Estate of Dhalbhúm was divided into *ghátwáli* jurisdictions or circles. All the rural police, whether *ghátwáli* officers or village watchmen (*chaukidárs*), are under the chief or *sardár ghátwál* in each circle; and the head *ghátwál* with his subordinates (*náibs*) has to arrange for a patrol through all villages, to receive reports from the *chaukidárs*, and to see that they are on the alert. As Dhalbhúm is permanently settled, the Government has nothing to do with the collection of rent, and has consequently been unable regularly to enrol the village head-men (*pradháns*) as police officers. On the one hand, they would not serve as the subordinates of the *ghátwáls;* and their connection with the *zamíndár*, as his rent-collectors, is too strong for them to be trusted in an independent position. The *ghátwáls*, however, are instructed to communicate with the *pradhán* on all matters connected with his village; who thus forms a check on the reports of the *chaukidár*, and is at the same time reminded of his own general duties as a village head-man,—to assist the police and to give information of crime. The rules of 1865 also provide for a register of the *ghátwáli* and village police, showing the source and amounts of their emoluments, with a sufficient description where these consist of land. Officers once enrolled cannot be dismissed except for proved misconduct, and usually the next of kin who is fitted for the post is nominated to fill any vacancy that occurs; but in cases of peculiarly gross misconduct, the right of succession passes entirely out of the family.

The following paragraphs, compiled from the Report of the Inspector-General of Police for 1872, give the police statistics of Singbhúm generally, in the form uniformly adopted for the Statistical Accounts of other Districts:—

POLICE STATISTICS.—For police purposes the District of Singbhúm is divided into five Estates, viz. (1) Kolhán, (2) Paráhát, (3) Khar sáwán Estate, (4) Sáraikalá Estate, and (5) Dhalbhúm, containing

the two *thánás* or police circles of Bahragarhá and Kálkápur. The machinery for protecting person and property consisted of the regular or District police, and the village watch or rural police. In 1872 the strength of the regular police was as follows:—2 superior European officers, consisting of a District Superintendent of Police and an Assistant Superintendent, receiving a total salary of Rs. 1000 a month, or £1200 per annum; 2 subordinate officers, on a salary of upwards of Rs. 100 a month, or £120 a year; and 30 officers, on less than Rs. 100 a month, or £120 a year,—maintained at a total cost of Rs. 985 a month, or £1182 a year, or an average pay of Rs. 30. 12. 6 a month, or £36, 18s. 9d. a year for each subordinate officer; and 152 foot constables, maintained at a total cost of Rs. 1001. 8. 0 a month, or £1201, 16s. a year, or an average pay of Rs. 6. 9. 5 a month, or £7, 18s. 1½d. a year for each man. The other expenses connected with the regular police in 1872 were—a sum of Rs. 75 per month, or £90 per annum, allowed for travelling charges of the superior officers; Rs. 202. 8. 0 a month, or £243 a year, for pay and travelling allowances of their office establishments; and Rs. 206. 5. 4 a month, or £247, 12s. 0d. a year, for contingencies and all other expenses; bringing up the total cost of the regular police of Singbhúm, which contained a total strength of 186 officers and men, to Rs. 3470. 5. 4 a month, or £4164, 8s. 0d. a year. The Census of 1872 returns the area of the District at 4503 square miles, and the population at 415,023. According to these figures, the total strength of the regular police force is one man to every 24·21 square miles of the District area, or one man to every 2231 of the population. The rural police, for watch and ward of the villages in the interior of the District, consisted in 1872 of 1671 men, maintained by contributions from the villagers, at an estimated total cost of Rs. 755. 13. 4 a month, or £907 a year, or an average pay of R. 0. 7. 2 a month, or 10s. 9d. a year for each man. Each village watchman has, on an average, 46 houses under his charge. According to the area and population given above, there is one village watchman to every 2·63 square miles, or one to every 248 of the population; maintained at a total cost of Rs. 2. 0. 2 or 4s. 0¼d. per square mile, or 4 *pies* or ½d. per head of the population.

Including, therefore, the regular police and the village watch, the machinery for protecting person and property in the District of Singbhúm consisted in 1872 of a total force of 1857 officers and

al, according to the Census returns of the area and popula- the District in 1872, to an average of one man to every 2·42 uare miles, as compared with the area, or one man to every 223 souls, as compared with the population. The aggregate cost of this force in 1872 was Rs. 4226. 2. 8 a month, or £5071, 8s. od. a year; equal to a charge of Rs. 11. 4. 2 or £1, 2s. 6¼d. per square mile, or R. 0. 1. 11 or 3d. per head of the population.

CRIMINAL STATISTICS.—During the year 1872, the police conducted 375 'cognisable' cases, the percentage of final convictions to men brought to trial being 72·37 per cent.; and 199 'non-cognisable' cases, the proportion of final convictions to prisoners brought to trial being 39·53 per cent. The total number of both cognisable and non-cognisable cases in 1871 was 574, the percentage of final convictions to prisoners brought to trial being 55·32 per cent.

In former years, Singbhúm, especially the Kolhán, was so celebrated for crimes of violence and general lawlessness, that no Hindu or Muhammadan ventured to settle in Ho villages; and it was a current saying that even a body of a hundred men dare not cross the country, from Sáraikalá on the Karkai river to Bámanghátí in Morbhanj. Even after the British occupation, heinous crime was extremely frequent; and the returns for the three years 1850-52 show thirty murders, twelve *dákáitis*, ten highway robberies, and fifty-three burglaries. A large proportion of these murders were traceable to the belief in witchcraft. Terrible proof of the strength of that belief has already been given (pp. 51–53).

In 1871 one bad case of *dákáití* with murder occurred in the Kolhán. Some traders from Cháibásá were engaged in purchasing jungle produce, in a wild part of the country bordering on Keunjhar. A party of them, consisting of two men and a boy, encamped near the village of Kotgarh, and were attacked on a dark stormy night by *dákáits*. One of the traders was killed by a blow of an axe, which almost cut off his head, and the other was badly wounded and died after a few hours. The boy's life was spared on his pointing out the cash, which was concealed in the packs of the bullocks. The *mánki* of the *pír* took up the inquiry, but failed to trace the criminals. Some of the regular police were sent out, and eight persons were arrested. Five of them were committed for trial by the magistrate, but were acquitted by the Sessions Court. Colonel Dalton speaks of the case as the first crime of so heinous a character that has been committed in the Kolhán for years. Another *dákáití*

occurred in Dhalbhúm, making a total of two cases in th during the year, in neither of which was a conviction obt Suicide has always been a characteristic crime of Singbhúm; and 1871 no less than 54 persons destroyed themselves, twenty-three of whom were males and thirty-one females. Inquiry was made into the motives which were supposed to have influenced them; and the Deputy-Commissioner reported that twenty-three persons destroyed themselves in consequence of family differences, twelve when suffering from temporary insanity, and nineteen on account of disease, old age, and weariness of life. With reference to the latter causes, it had already been observed that in Singbhúm old people frequently put an end to themselves, when they find that they are becoming a burden to their relatives. I have quoted on a previous page a remark by Colonel Dalton, concerning the extreme sensitiveness of both men and women among the Larka Kols (p. 58). This remark is curiously corroborated by the fact that out of the 54 cases of suicide in 1871, 48 were Kols, the remaining six being Hindus of the Goálá caste. There were also 17 attempts to commit suicide during the year; 15 of the offenders were brought to trial under section 309 of the Indian Penal Code, and 12 were convicted and sentenced to imprisonment and fine. The motives assigned were as follows:—In 13 cases, family differences; in the 4 others, loss of a *jot* or chignon used to enlarge the knot in which the hair is worn, toothache, defamation, and ill-health. In the following year (1872), there was no striking increase in the amount of crime in the District. In accordance, however, with the orders of Government, the working of the regular and of the village police was carefully examined and compared, with the following results:—During 1872, the regular police reported 80 cases of theft, arrested the offenders in 33 cases, and obtained convictions in 25. The village police reported 65 cases of theft, arrested the offenders in 55, and obtained convictions in 46. In the same period, the regular police reported 43 burglaries, made arrests in 10, and obtained convictions in 4; while the village police reported 27, made arrests in 16, and obtained convictions in 14. It would appear from this, that the working of the village police was considerably more successful in these two classes of cases than that of the regular police.

Jail Statistics.—In 1870 there was only one jail in Singbhúm, viz. the District jail at the Civil Station of Cháibásá. The follow-

ing figures are compiled from the Administration Report of the Inspector-General of Jails for 1870 and 1872; and from a return specially prepared in the Inspector-General's office, showing the jail population of the District, cost of maintenance, value of jail labour, etc., for the years 1857-58, 1860-61, and 1870. The figures given for the first two years must be looked upon with caution, and accepted subject to the same explanation as that given for the statistics of other jails in this division.

In the year 1857-58, the first year for which materials are available, the daily average number of prisoners in the jail was 100; the total number of criminal, civil, and under-trial prisoners admitted during the year being 415. The discharges were as follow:—Transferred, 16; released, 222; escaped, 148; died, 17; executed, 8: total discharged, 411. In 1860-61 the jail returns show a daily average prison population of 137; the total number of prisoners admitted during the year being 215. The discharges were:—Transferred, 52; released, 167; escaped, 13; died, 28: total discharged, 260. In 1870 the daily average number of prisoners in jail was 83; the total admissions of the year being 228. The discharges were:—Transferred, 22; released, 213; escaped, 1; died, 3: total discharged, 239. In 1872 the jail figures are as follow:—Average daily number of prisoners, 84; total number of prisoners admitted during the year, 184. The discharges were:—Transferred, 23; released, 124; died, 4: total discharged from all causes, 151.

The sanitary condition of the Singbhúm jail has much improved of late years. In 1857-58 the percentage of admissions into hospital amounted only to 38·40, and the deaths to no less than 17, or 17·00 per cent. of the average jail population. In 1860-61, the proportion of admissions into hospital rose as high as 349·63 per cent., and the deaths increased to 28, or 20·43 per cent. of the mean jail population. In 1870 the ratio of prisoners admitted into hospital had fallen to 222·89 per cent., while the deaths were only 3, or 3·61 per cent. of the average prison population. In 1872 the death-rate had again risen to 4, or 4·76 per cent.

Cost of Jail Maintenance.—The average cost of maintenance per prisoner in the Singbhúm jail, including rations, establishment, and all charges except the cost of the prison police guard, is returned as follows:—In 1857-58 it was Rs. 35. 7. 8 (£3, 11s. 0d.) per head; in 1860-61, Rs. 29. 9. 1 (£2, 19s. 2d.); in 1870, Rs. 55. 0. 2. (£5, 10s. 0d.) per head. The cost of the jail police guard in

1870 amounted to an average of Rs. 21. 11. 11 (£2, 3s. 6d.), making a gross cost to Government of Rs. 76. 12. 1 (£7, 13s. 6d.) per head. Materials are not available for showing the separate cost of the jail police guard in earlier years. The Inspector-General of Jails, in his Report for 1870, returns the total cost of the Singbhúm jail, including police guard, at £595, 17s. 6d. Excluding cost of police guard, which is included in the general police budget of the District, the cost of the jail amounted to £415, 7s. 5d. In 1872 the cost of the jails, including police guard, amounted to Rs. 6524. 13. 4 (£652, 9s. 8d.), and excluding police guard, to Rs. 4513. 13. 4 (£451, 7s. 8d.).

Jail Manufactures have been carried on at Singbhúm since 1856, the work performed by the prisoners contributing a small proportion towards the expense of their maintenance. In 1857-58 the value of prison manufactures was Rs. 139. 15. 9 (£14) (the amount of charges is not returned, and consequently the whole sum is assumed to be as profit that year); average earnings of each prisoner employed in manufactures, Rs. 11. 15. 9 (£1, 4s. 0d.). In 1860-61 the value of prison manufactures increased to Rs. 1727, 6. 8 (£172, 14s. 10d.), and the total charges were returned at Rs. 600. 15. 1 (£60, 1s. 11d.), leaving a profit of Rs. 1126, 7. 7 (£112, 12s. 11d.); average earnings of each prisoner employed in manufactures, Rs. 20. 7. 8 (£2, 1s. 0d.). In 1870 the total credits arising from jail manufactures, including sales, value of manufactured articles remaining in store at the end of the year, value of plant and machinery, etc., amounted to Rs. 1464. 8. 6 (£146, 9s. 0d.); the debits, including value of manufactured articles and raw materials in store at the end of 1869, purchase of plant and machinery, and all charges incurred in 1870, amounted to Rs. 1234. 9. 8 (£123, 9s. 2d.); excess of credits over debits, Rs. 229. 14. 10 (£22, 19s. 10d.); average earnings by each prisoner employed on manufactures, Rs. 19. 2. 6 (£1, 18s. 4d.). In 1872 the total credits arising from jail manufactures amounted to Rs. 2038. 2. 9 (£203, 16s. 4d.), and the debits to Rs. 1680. 11. 9 (£168, 1s. 6d.); excess of credits over debits, Rs. 357. 7. 0 (£35, 14s. 10d.); average earnings of each prisoner employed on manufactures, Rs. 36. 14. 1 (£3, 13s. 9d.). The average number of prisoners employed on each branch of prison manufactures in Singbhúm jail in 1872 was 17·78, made up as follows:—Gunny weaving, 2·97; gardening, 5; manufacturing cloth, 2·50; bamboo, rattan, and reed

work, 0·44; bricklaying, etc., 1·07; oil-pressing, 5·02; stone-breaking, 0·73; miscellaneous works, 0·50 : total, 17·78.

EDUCATIONAL STATISTICS.—Owing to the secluded position of Singbhúm, and its distance from all great lines of communication, the progress of higher education has been very slow. English education has taken no hold upon the real natives of the District, and in 1872 the large majority of students in the English schools were stated to be the sons of Government servants. The entire interest, therefore, of educational work in Singbhúm centres in the Vernacular schools, and even these are seriously hindered by the peculiar conditions of the country. The District of Singbhúm is a central point where three Aryan languages, Bengalí, Uriyá, and Hindí, flow together, meeting at the same time with the well-developed non-Aryan dialect of the Hos. From the earliest times, therefore, there has been considerable difficulty in deciding what languages should be taught in the Government schools. Hindí is the official language of the District, and is the only foreign tongue which the Hos are at all disposed to learn. Bengalí is spoken in Dhalbhúm; while Uriyá is more prevalent in Kharsáwán, Sáraikalá, and Parálhát. Besides the difficulty arising from the number of languages, the advance of education has been seriously retarded in the Kolhán by the superstitious suspicions of the Hos, and by their wish to keep their children at home for employment on field work.

In 1841 an Anglo-Vernacular school, teaching English and Hindí, was established at Cháibásá for the especial benefit of the Hos. The parents being considered too poor to maintain their children at school, a personal allowance of from half an *ánná* to an *ánná* (¾d. to 1½d.) daily was made to each boy. The total cost of the school came to Rs. 125 a month, or £150 a year. No satisfactory progress was made, and in 1851 the English and Hindí school was abolished. In its stead five Bengalí schools were established at the following places:—Cháibásá, Charri, and Jaintgarh in the Kolhán, Ghátsillá in Dhalbhúm, and Sáraikalá. This measure appears to have been adopted in spite of the representations of the local officers, that all rural documents in the Kolhán were written in Hindí, and that the only persons who understood Bengalí were a few law-agents from Puruliá in Mánbhúm, and about a hundred dealers who came yearly to trade in *tasar* silk. In 1853, after two years' experience of the system, Captain Haughton reported that he had used every means short of com-

pulsion to induce the Kols to attend the Bengalí schools, but without avail; whereas in 1847-48 the number of Kols attending the Hindí school was eighty-four.

The earliest detailed mention of Singbhúm by the officers of the Educational Department occurs in the General Report of Public Instruction for 1871-72. A middle-class English school had, it is true, been established in Cháibásá in 1865; and the table on the opposite page, taken from the Report of the Education Department for 1870-71, exhibits the number of Government and aided schools in the District in the latter year, the number of pupils attending them, the cost of education to Government, and the amount defrayed by fees or from private sources. Nothing, however, but a bare numerical statement is given in the Report for 1870-71; and I have, therefore, taken the materials for the following paragraphs from the Reports of 1871-72 and 1872-73.

In 1871-72 the only Government English school in Singbhúm was the *zilá* or District school at Cháibásá, bearing on its rolls 91 pupils, of whom 60 were Hindus, 8 Muhammadans, 17 Kols, and 6 Santáls. The Hindu pupils belonged, for the most part, to the middle class of society, being the sons of subordinate Government officials and respectable landholders. Nearly all the Kols were the children of divisional and village head-men (*mánkís* and *mundas*). There was also an aided middle-class school, teaching English and Bengalí, at Ghátsillá in Dhalbhúm, with 47 pupils on its rolls, of whom 46 were Hindus, and 1 a Santál. Four middle-class Government Vernacular schools were open in the District, but in one of them, the Kharsáwán school, the number of pupils was steadily falling, owing to the language taught being Hindí, while the bulk of the population speaks Uriyá. In the Cháibásá school, Kols received a free education; and the Kols numbered 118 out of a total of 191 students on the rolls of the school. The head-master of the Government school at Cháibásá remarks on the extraordinary exclusiveness displayed by men of the Goálá caste in the Paráhát Estate. Calling themselves Mathurábásí Goálás, they claim to be descended from the high-caste herdsmen of North-Western India, and refuse to send their children to schools attended by Kols and Hindus of inferior caste. In spite of these lofty pretensions, they have become so thoroughly naturalized in Singbhúm as to have lost all knowledge of Hindí,

[*Sentence continued on page* 130.

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN SINGBHUM DISTRICT FOR THE YEAR 1870-71.

CLASSIFICATION OF SCHOOLS.	Number of Schools.	Number of Pupils.				Expenditure.		
		Hindus.	Muhammadans.	Others.	Total.	Government Grant.	Fees, Fines, etc.	Total.
						£ s. d.	£ s. d.	£ s. d.
1. Government English School, ...	1	52	9	26	87	254 9 2	30 2 11	284 12 1
2. Government Vernacular Schools, ...	4	114	4	224	342	122 5 7	12 10 5	134 16 0
3. Aided English School, .	1	41	...	1	42	39 12 0	60 0 0	99 12 0
4. Aided Vernacular Schools, ...	3	67	15	131	213	13 9 8	26 19 9	40 9 5
Total, ...	9	274	28	382	684	429 16 5	129 13 1	559 9 6

Sentence continued from page 128.]
and they now wish for purely sectarian schools, to which only Goálás shall be admitted, and in which no language but Uriya shall be taught. The indigenous village *páthsálás* of Singbhúm District are returned by the head-master of the Cháibásá school, in a report quoted by the Circle Inspector, as numbering 43—being 21 in Dhalbhúm, 14 in Paráhát and the Kolhán, and 8 in Sáraikalá and Kharsáwán. The total number of pupils was 455, or an average of about ten pupils in each school. In Dhalbhúm most of the schools teach Bengali, and in the Kolhán Hindí; while in Paráhát, Sáraikalá, and Kharsáwán, Uriyá is the prevailing language. Most of the pupils are of the agricultural classes; and particular attention is paid by the village teachers to the subjects of writing and reading the written character, mental arithmetic, mensuration, and *zámindárí* and *mahájaní* accounts. There are three Mission schools in Singbhum District, two of which belong to the Society for the Propagation of the Gospel, and one to the German Lutheran Mission. The three schools contain 123 pupils in all, most of whom are Christian Kols. The language taught is Hindí: and the subjects of instruction comprise reading, writing, arithmetic, Scripture history, and singing. The girls are also taught needle-work.

SIR GEORGE CAMPBELL'S EDUCATIONAL REFORMS.—In the following year (1872-73), the number of schools in Singbhúm increased from 34 to 63, and the number of pupils from 1022 to 3144. According to the area of the District, as returned by the Surveyor-General, and the population as ascertained by the Census of 1872, there was in 1872-73 one school to every 71·47 square miles, and to every 6587 of the population; the number of pupils at school being 1 to every 132 of the population. Although there can be no doubt that the people take a large and increasing interest in the cause of education, still the District is a poor one, and the amount paid by private individuals for the support of the schools is trifling. Thus in 1872-73 the total cost of education in Government and aided schools was £600, 9s. 10d.; of which private contributions and fees amounted to £125, 17s. 2d., or about one-fifth of the whole, the remaining four-fifths being paid by the Government grant. In the same year, the average cost of each pupil was about 3s. 9½d. It will be observed that the number of pupils in the schools of the District was trebled during the year 1872-73. The chief part of this increase was due to the

new *páthsálás* or village schools, established under the orders of the 30th September and 25th October 1872.

THE NEW PATHSALAS.—On the results of this measure I quote the following paragraphs from the report of the District Educational Committee:—'The reception of our schools by the people was on the whole most encouraging. The Kols, to the distance of 30 miles around Cháibásá, most readily accepted them. Those living beyond that limit, generally in remote and uncivilised parts of the District, were at first a little backward. Some mischievous agents, whom all our exertions failed to discover, circulated evil stories among them regarding our motives in establishing these schools. Our schools, they said, were so many engines for the conversion of the people to Christianity, or traps for catching young men for transportation to Assam or Cachar for service on tea plantations. The simple people at first believed them; but on coming to know that nothing of the kind was intended, they began to send their children to the schools. In one village only we had to contend with a serious difficulty,—the firm and inveterate belief of the Kols in omens. It happened that on the day the school was opened there, as the boys, preceded by their elders, were coming to join it, a kite pounced on a brood of chickens and carried off a young fowl. The event portended calamity of the direst kind to the village, and it was laid to the account of the school. The children deserted it *en masse*, and carefully avoided even its precincts. The Deputy-Commissioner, who happened to be then in that part of the District on his cold-weather tour, on learning of this circumstance, sent for the village elders and tried his best to quiet their apprehensions. His remonstrances were so far successful as to induce the people to send back their children to the school; but, I fear, as an instrument of good it has lost its prestige among them, and has no hope of recovering its position, unless the year happens to be a remarkably propitious one to cattle, crops, and men. In Dhalbhúm, where the people are more knowing, no such difficulties were experienced; on the contrary, they came forward most readily with offers of half the amount of our contributions. Sáraikalá and Kharsáwán came forward later; but Kera and Dagni are still lagging behind.

'In the selection of teachers for our primary schools, the principle recommended by Government was followed as far as was practicable. Almost all our teachers for Dhalbhúm were selected

from men of the old *guru-mahásai* class, most of whom are natives of the District. In the Kolhán, where such men are rare, we largely employed the ex-students and the most advanced students of the Cháibásá school, and posted them to villages as near their homes as possible. In villages where we found men already settled as schoolmasters, we always confirmed them in their posts. In Dhalbhúm, with the solitary exception of a Santál, all our teachers are Hindus of the Káyasth class. In the Kolhán, 18 of our teachers are Kols, 4 Tamáriás, 2 Tántís, 1 Bhuiyá, 5 Hindus, 4 Christian Kols, and 2 Muhammadans. As several of our teachers for the Kolhán were young men fresh from school, we had to send them out with certain rules for their guidance and a routine of studies for their schools. The routine was framed on the plan proposed by the Inspector, with modifications suited to the requirements of the District. The school hours prescribed were from 7 to 10 o'clock in the morning, and from 3 to 5 o'clock in the afternoon, with an hour in the evening for gymnastic exercises. Particular injunctions were laid on the *guru* to allow a relaxation of the rules of attendance during seasons of work. Our object being to impart an elementary education in reading, writing, and arithmetic, we thought we could accomplish it without entirely withdrawing our pupils from their usual occupations at home. The classes that attend our primary schools are chiefly agricultural, and mostly belong to the non-Aryan tribes; about 1130 of our pupils are Hos, 700 are Hindus, 60 are Santáls, 40 are Bhuiyás, 4 are Birwas, 86 Bhúmij and Tamáriás, 8 Uráons, 4 Gonds, 3 Muhammadans, and 4 Christians. The number of pupils is satisfactory: 2 schools show above 80 names, 5 above 60, 11 above 40, 24 above 20, and only 6 below 20. The average number on the rolls is about 39. The schools of the Kolhán show a decided superiority in attendance over the Dhalbhúm schools.' An industrial class, which was added in 1871-72 to the Cháibásá Model School, was attended by 60 Kol pupils in 1872-73, and was reported to be a complete success. A girls' school was also established at Cháibásá, and at the date of the report had on its rolls 43 pupils, the majority of whom were Hindus.

The comparative table on the opposite page exhibits the results of 1872-73 as compared with the preceding year. It will be seen that the number of schools in Singbhúm District increased in that single year from 34 to 63; the number of pupils from 1022 to 3144; while the State expenditure only rose from £420, 9s. 6d. to £474, 16s. 0d.

Comparative Statement showing the Progress of Education in Singbhum District for the two Years 1871-72 and 1872-73.

Classification of Schools.	Number of Schools.		Number of Pupils.		Receipts								Expenditure.	
					From Government.		From Local Funds.				Total.			
							Fees and Fines.		Other Local Sources.					
	1871-72	1872-73	1871-72	1872-73	1871 72	1872-73.	1871-72.	1872-73.	1871-72	1872-73.	1871-72	1872-73.	1871-72.	1872-73.
					£ s. d	£ s. d	£ s. d.	£ s. d	£ s. d	£ s. d.	£ s d.	£ s d	£ s d	£ s d
Higher School—														
Government School, .	...	1	...	76	...	234 11 11	...	41 8 2	...	...	...	276 0 1	...	276 0 0
Middle Schools—														
Government English School, . .	1	...	91	...	233 1 4	...	43 14 7	...	...	...	276 16 0	...	276 16 0	...
Government Vernacular,	4	4	280	633	135 3 5	110 5 1	11 7 8	9 16 7	...	...	146 11 1	120 1 8	146 11 1	120 1 8
Aided English, . .	1	1	47	49	38 5 0	29 11 3	...	...	57 19 1	44 16 11	96 4 0	74 8 2	96 4 0	74 4 10
Total,	6	5	418	682	406 9 9	139 16 4	55 2 3	9 16 7	57 19 1	44 16 11	519 11 1	194 9 10	519 11 1	194 6 6
Primary Schools—														
Aided, ...	8	57	323	2386	13 19 9	100 7 9	...	3 4 6	27 19 7	26 11 0	41 19 4	130 3 4	42 2 9	130 3 4
Unaided, . . .	20	...	281	...	...	...	...	...	...	...	...	...	...	...
Total, .	28	57	604	2386	13 19 9	100 7 9	...	3 4 6	27 19 7	26 11 0	41 19 4	130 3 4	42 2 9	130 3 4
Total of Government and Aided Schools, .	14	63	747	3144	420 9 6	474 16 0	55 2 3	54 9 3	85 18 8	71 7 11	561 10 5	600 13 2	561 13 10	600 9 10
Total of Unaided Schools, . . .	20	...	281	...	...	...	...	...	...	...	...	...	...	...
Grand Total, .	34	63	1022	3144	...	...	...	...	...	...	...	...	...	...

POSTAL STATISTICS.—Between 1861-62 and 1870-71, the number of letters received at the post offices in Singbhúm District has increased nearly three-fold, the number of letters received having risen from 4440 in 1861-62, to 7782 in 1865-66, and to 13,830 in 1870-71. The total number of letters, newspapers, parcels, and books received increased from 5159 in 1861-62, to 10,190 in 1865-66, and to 16,164 in 1870-71. The number of letters despatched from the District post offices increased from 4772 in 1861-62, to 8451 in 1865-66; and the total number of letters, etc., from 4831 in 1861-62 to 8791 in 1865-66. The number of letters, etc. despatched in 1870-71 has not been ascertained. In 1861-62 the postal receipts from cash collections (exclusive of the sale of postage stamps) amounted to £17, 12s. 1d.; and the expenditure to £115, 3s. 3d. In 1865-66 the postal receipts increased to £37, 12s. 3d.; and the expenditure to £209, 3s. 0d. In 1870-71 the postal revenue amounted to £61, 11s. 0d.; and the expenditure to £181, 6s. 10d.

The following table, showing the number of letters, newspapers, etc. received at and despatched from the Singbhúm post office, together with the postal receipts and expenditure, for the years 1861-62, 1865-66, and 1870-71, is compiled from a return furnished by the Director-General of Post Offices:—

POSTAL STATISTICS FOR SINGBHUM DISTRICT FOR THE YEARS 1861-62, 1865-66, AND 1870-71.

	1861-62		1865-66		1870-71.	
	Received	Despatched.	Received	Despatched	Received	Despatched
Private Letters,	2,747	3,279	5,419	5,504	13,830	*Information not available.*
Service Letters,	1,693	1,493	2,363	2,947		
Total Letters,	4,440	4,772	7,782	8,451	13,830	
Newspapers,	559	27	2,002	248	1,794	
Parcels,	106	29	245	52	200	
Books,	54	3	161	40	340	
Grand total,	5,159	4,831	10,190	8,791	16,164	
Receipts from Cash Collections (exclusive of those from sale of postage stamps),	£17 12 1		£37 12 3		£61 11 0	
Total charges,	£115 3 3		£209 3 0		£181 6 10	

ADMINISTRATIVE DIVISIONS.—There are no Subdivisions and no *parganás*, properly so called, in Singbhúm District. That the *pír* or group of villages under the authority of a *mánki* or divisional head-man is not analogous to the ordinary *parganá*, appears most clearly from the fact that *pírs* or *parhás* existed in Chutiá Nágpur Proper, side by side with *parganás*. A *pír* is the administrative unit of the old village organization of both Hos and Mundas; and the fiscal character which it bears in the Kolhán is solely of British institution, and does not form part of the indigenous system. It is also both smaller and more symmetrical than the usual *parganá* of the Regulation Districts. I therefore treat the following Estates as forming the real internal divisional units of Singbhúm District, and include under the head of each whatever is known of the history of its Chiefs. The list of *pírs* or village communes which is appended to each State is taken from Captain Depree's Survey Report. It will be observed that the *pírs* vary materially in size. In the larger ones, however, the head *mánki* is assisted in his work by certain subordinate *mánkis*. The number of villages in each *pír* is given as ascertained by the Survey of 1868. As a return of the total number of villages in each Estate, the list has of course been superseded by the Census Report of 1872, but it serves to give an idea of the varying sizes of the *mánkis*' jurisdiction. No such return is available for Paráhát, and *pírs* do not exist in the Bengalí *parganá* of Dhalbúm.

(1) THE KOLHAN or Ho-desam has already been treated of at some length in the paragraph on Administrative History (pp. 107–114). There can be no doubt that the Hos or Larka Kols were really independent, until they submitted to the British Government. A legend quoted by Colonel Dalton says that they came into Singbhúm in the train of a marriage procession, with a bride from Chutiá Nágpur for the Rájá of Singbhúm. This, however, is obviously a Bráhmanical invention; and the fact that the Hos took possession of, and retained, the fairest and most fertile portion of the District, is the best testimony to their entire independence. The Kolhán contains an area of 1905 square miles, with 883 villages, 31,640 houses, and a total population of 150,904 souls, of whom 43,297 are Hindus, 632 Muhammadans, 368 Christians, and 106,607 belong to other denominations not classified; average number of inhabitants per square mile, 79; number of villages per square mile, ·46; number of houses per square mile, 17; average number of inmates per house, 4·8; proportion of males to total population, 49·8. The peculiar

police system in force in the Kolhán has already been described in the paragraphs on Police (pp. 118–120). In 1866 the divisional and village head-men (*mánkís* and *mundas*) of the Kolhán numbered 778. No separate returns are available for any more recent date, nor can I ascertain the separate cost of administering justice and protecting person and property in the Estate. The Kolhán contains the following *pírs* or groups of villages, each group being under the jurisdiction of a *mánki* or divisional head-man, and every village within the group having its own *munda* or village head. The number of villages is given as ascertained by the Survey of 1868:—(1) Asantaliá, 3 villages; (2) Aulá, 82; (3) Bharbharıá, 32; (4) Barpır, 136; (5) Bantariá, 30; (6) Barkalá, 22; (7) Chiru, 17; (8) Charai, 39; (9) Cháinpur, 5; (10) Gulikedá, 23; (11) Gunılá, 95; (12) Jámdá, 9; (13) Kálínauá, 17; (14) Kuldıhá, 13; (15) Kotgarh, 29; (16) Lálgarh, 50; (17) Lotá, 5; (18) Nágrá, 12; (19) Nátuá, 6; (20) Rájábásá, 14; (21) Rengrá, 22; (22) Relá, 7; (23) Sıdu, 11; (24) Sárandá, 43; (25) Thai, 94; (26) Ajodhyá, 31: total villages in 1868, 847. The languages spoken in the Kolhán are Ho and Hindí.

(2) PARAHAT.—There appear to be two rival legends as to the origin of the Chiefs of Paráhát, who were formerly called Rájás of Singbhúm. One of these, apparently an aboriginal tradition, alleges that the founder of the family was discovered as a boy in a hollow tree, which a Bhuiyá forester was cutting down. This boy became the head of the Bhuiyá tribe, and worshipped Pauri or Pahárí Devi, a peculiarly Bhuiyá divinity, corresponding to the Thákuráni Mái of the Bhuiyás in Keunjhar. The Sinh family themselves, however, claim to be Kshattriyas of pure blood; and assert that many gene ations ago the first of their race, a Kadambansí Rájput from Márwá, while passing through the country on a pilgrimage to the shrine of Jagannáth at Puri, was chosen by the people as their Rájá. Some time afterwards, a dispute arose between the Bhuiyás of Eastern Singbhúm and the Larka Kols of the central tract of Kolhán; the Chief's family joined the Kols, and after they had put down the Bhuiyás, claimed sovereignty over both tribes. This latter legend is no doubt open to suspicion, as arrogating to the family a distant foreign origin, and indirectly supporting their invalid claim to supremacy over the Kols; but it is, however, corroborated by the fact that good families admit the Rájput origin of the Paráhát Chief.

The Estate of Paráhát or Singbhúm Proper was saved by its rocky boundaries and sterile soil from conquest by the Mahrattás, and was a thoroughly independent State when in 1818 Rájá Ghanshám Sinh Deo tendered his allegiance to the British Government. The neighbouring Estates of Sáraikalá and Kharsáwán abutted on the frontier of the old Jungle Mahals of Western Bengal; and as early as 1793 engagements relating to fugitive rebels had been taken from their Chiefs. But the Paráhát Estate lay farther west, and there had previously been no communication between its Chief and the British Government. The objects of the Rájá in thus becoming a British feudatory were,—first, to be recognised as lord paramount over Vikrám Sinh, ancestor of the present Rájá of Sáraikalá, and Bábu Chaitan Sinh of Kharsáwán; secondly, to regain possession of a certain tutelary image, which had fallen into the hands of Bábu Vikrám Sinh of Sáraikalá; and lastly, to obtain aid in reducing the refractory tribe of Larka Kols or Hos. The British Government, while disallowing his claim to supremacy over his kinsmen of Sáraikalá and Kharsáwán, exacted only a nominal tribute of Rs. 101 (£10, 2s. 0d.), and declined to interfere in any way with the internal administration of the Estate. An engagement embodying these conditions was taken from him on the 1st of February 1820; and it was intended that similar agreements should be entered into by the Chiefs of Sáraikalá and Kharsáwán. The matter, however, appears to have been overlooked at the time; and those Chiefs have never paid tribute, though they have frequently been called upon to furnish contingents of armed men to aid in suppressing disturbances. In 1823 the Rájá of Paráhát regained by a Government order the family idol, which he had claimed in 1818 from the Bábu of Sáraikalá. But he became gradually poorer, and in 1837 was granted a pension of Rs. 500 (£50) as a compassionate allowance, in compensation for any losses he might have sustained in consequence of our assumption of the direct management of the Kolhán. In 1857, Arjun Sinh, the last Rájá of Paráhát, after delivering up to Government the Cháibásá mutineers, for some unknown reason rebelled himself, and was sentenced to imprisonment for life at Benáres. The Estate of Paráhát was confiscated, and is now under the direct management of Government. Paráhát contains an area of 791 square miles, with 380 villages, 10,327 houses, and a total population of 54,374 souls, of whom 26,364 are Hindus, 200 are Muhammadans, 484 Christians, and 27,326 belong to other

denominations not separately classified; average number of inhabitants per square mile, 69; number of villages per square mile, ·48; number of houses per square mile, 13; average number of inmates per house, 5·3; proportion of males to total population, 50·8. In 1868 the number of villages amounted to 552; but the Survey Records give no detailed list of the villages comprised in each *pír*. The languages of Paráhát and of the two following Political Estates are Uriyá and Hindí.

(3) THE KHARSAWAN ESTATE first came under the notice of the British in 1793, when, in consequence of disturbances on the frontier of the old Jungle Mahals, the Thákur of Kharsáwán and the Kunwar of Sáraikalá were compelled to enter into certain agreements relating to the treatment of fugitive rebels. Kharsáwán is now held by Raghunáth Sính, one of the younger branches of the Paráhát family, who has the title of Thákur. He is stated to have served the Government loyally, and exercises the powers of an honorary magistrate in his own Estate. Kharsáwán contains an area of 149 square miles, with 118 villages, 5251 houses, and a total population of 26,280 souls; of whom 15,719 are Hindus, 134 Muhammadans, and 10,427 belong to other denominations not classified separately; average number of inhabitants per square mile, 176; number of villages per square mile, ·79; number of houses per square mile, 35; average number of inmates per house, 5·0; proportion of males to total population, 50·2 per cent. Kharsáwán contains the following three *pírs*, with the number of villages in each as ascertained by the Survey of 1868:—(1) Asántalá, 49 villages; (2) Báljaii, 30, and (3) Kharsáwán, 135: total, 214.

(4) SARAIKALA, like Kharsáwán, bordered on the Jungle Mahals; and its Chief in 1793 concluded with the British Government certain engagements relating to fugitive rebels. Ten years later, Lord Wellesley, the Governor-General, invited Kunwar Abhirám Sinh, ancestor of the present Rájá of Sáraikalá, to render assistance in the war against Raghují Bhonsla. On the death of Vikrám Sinh in 1823, his son Ajambar Sinh was formally installed under the title of Kunwar, and a *khilat* or dress of honour was presented to him by Government. In 1856 the Kunwar of Sáraikalá was raised to the dignity of Rájá Bahádur; and his services in the following year were rewarded by a *khilat* and a rent-free grant in perpetuity of the sub-estate of Koráikalá, a portion of the territory of the Rájá of Paráhát. The present Rájá of Sáraikalá, Chakradhar Deo Bahádur,

is the most influential native gentleman in Singbhúm District, and exercises the powers of an honorary magistrate in his own Estate. Sáraikalá contains an area of 457 square miles, with 568 villages, 13,675 houses, and a total population of 66,347 souls; of whom 42,945 are Hindus, 658 Muhammadans, and 22,744 belong to other denominations not classified; average number of inhabitants per square mile, 145; number of villages per square mile, 1·24; number of houses per square mile, 30; average number of inmates per house, 4·9; proportion of males to total population, 50·3 per cent. Sáraikalá contains the following *pírs* or groups of villages, with the number of villages in each, as ascertained by the Survey of 1868:—(1) Bánksái, 27 villages; (2) Damrá, 26; (3) Dagni, 43; (4) Gamháriá, 43; (5) Ichá, 49; (6) Kachang, 226; (7) Koráikalá, 41; and (8) Sáraikalá, 95: total, 550 villages.

(5) THE FISCAL DIVISION OF DHALBHUM originally formed part of the District of Midnapur. Owing to a dispute as to who was the rightful proprietor, the Permanent Settlement was not extended to Dhalbhúm until 1800. The assessment amounts to Rs. 4267 (£426, 14s. 0d.). On the formation of the South-west Frontier Agency in 1833, Dhalbhúm was transferred to Mánbhúm District, and in 1846 it was incorporated with Singbhúm. The *zamíndár's* family claim to be Rájputs, but from their name of Dhal, their first ancestor is conjectured to have been a washerman; the family legend says that he concealed the goddess Kálí in a heap of dirty clothes at the Kápargádi *ghát*, when she was flying, as Rankiní, from a demon who had pursued her from Pánchet. The Estate is now under the Court of Wards, and the present proprietor is Rám Chandra Dhal, aged 12 years. Dhalbhúm contains an area of 1201 square miles, with 1259 villages, 23,523 houses, and a total population of 117,118 souls; of whom 81,307 are Hindus, 863 Muhammadans, and 34,948 belong to other denominations not classified; average number of inhabitants per square mile, 98; number of villages per square mile, 1·05; number of houses per square mile, 20; average number of inmates per house, 4·97; proportion of males to total population, 50·0 per cent. In 1868 Dhalbhúm contained 1234 villages, as ascertained by the Survey Report. The language of Dhalbhúm is Bengalí.

MEDICAL ASPECTS OF THE DISTRICT: CLIMATE.—Owing to the inland position of Singbhúm, and the barrier of hills which intercepts the sea-breeze on the south-east, the climate is peculiarly dry.

The Civil Station of Cháibásá has proved healthy to European residents; but the jungle-clad hill tracts are dangerously malarious, and cannot be visited with safety before the month of November. December and January are the two coolest months, the latter being slightly the cooler of the two. In these months the thermometer has fallen as low as 50°; and hoar-frost may be seen in the low valleys on objects favourable to radiation. The hot season begins in February, and reaches its greatest intensity in April, May, June, and July. The weather is then extremely trying, the thermometer frequently marking 106° in the shade, while hot westerly winds prevail. The rains set in about the last week of June, and are over by about the first week of October. The cold weather begins in the last week of November, and continues till the middle of February. The following statement, taken from Captain Depree's Survey Report, shows the average maximum and minimum temperatures, and the mean of each month, for the ten years 1858-1867, as observed at the Civil Hospital at Cháibásá:—January, average maximum, 72·8°, average minimum, 57·6°; mean, 65·2°. February, max. 79·2°, min. 62·6°; mean, 70·9°. March, max. 88·9°, min. 71·7°; mean, 80·3°. April, max. 95·5°, min. 79·3°; mean, 87·4°. May, max. 94·3°, min. 82·8°; mean, 88·55°. June, max. 92·8°, min. 83·9°; mean, 88·35°. July, max. 88·6°, min. 80·3°; mean, 84·45°. August, max. 88·0°, min. 80·6°; mean. 84·3°. September, max. 87·4°, min. 79·1°; mean, 83·25°. October, max. 87·4°, min. 74·6°; mean, 81·0°. November, max. 81·6°, min. 65·9°; mean, 73·75°; and December, max. 75·7°, min. 58·8°; mean, 67·25°. Average maximum temperature for the year, 86·1°; average minimum temperature for the year, 73·1°; mean annual temperature, 79·6°. The monthly rainfall in 1869 was as follows:—January, 0·20 inch; February, 0·66 inch; March, 6·62 inches; April, 0·02 inch; May, 2·56 inches; June, 8·07 inches; July, 11·12 inches; August, 9·34 inches; September, 12·45 inches; October, 5·68 inches; November and December, *nil.* The average annual rainfall of the District is returned as 53 inches.

ENDEMIC DISEASES OF THE DISTRICT.—The prevailing endemic diseases of Singbhúm are intermittent and remittent fevers, of the ordinary type, usually followed by enlarged spleen and great prostration of the system, but readily amenable to treatment and rarely fatal. They are not confined to those portions of the District which are covered with jungle, but appear also in the cleared tracts.

There are no swamps in Singbhúm, nor has the discharge of surface drainage been interfered with in a way likely to generate miasma. Even the extirpation of forest, which has gone on very rapidly of late years, has not had any perceptible effect on the prevalence of the intermittent and remittent fevers. In 1873, 2132 deaths were reported to have occurred in Singbhúm from fever, being 5·18 deaths per thousand of the population, and 57·87 per cent. of the total mortality from all causes during the year.

EPIDEMICS.—The two epidemic diseases which have broken out at various times in Singbhúm District are small-pox and cholera. In 1859 small-pox broke out among a detachment of *sipáhís* posted at Cháibásá, who had lately returned from duty at Ránchí, and apparently brought the disease with them. From them it spread to the inhabitants of Cháibásá, and eventually raged in a virulent form all over the District. In March of 1860 it attacked the prisoners in the jail, and ten deaths occurred up to the end of May, when the outbreak ceased. The peculiar characteristic of this outbreak was the irregularity with which cases occurred in different parts of the District. The Civil Surgeon ascribes the continuance of the disease to the following causes:—First, the effluvium caused by burning the bodies of persons who had died of small-pox; secondly, inoculation, which the people resorted to freely on the failure of vaccination; thirdly, the absence of any system of separating the sick from the healthy. In particular, the disease was aggravated by the old women taking salt and tobacco from Cháibásá into the surrounding villages to barter it for rice, and thus spreading the infection wherever they went. A second epidemic of small-pox occurred in 1866, in some villages about twenty miles to the west of Cháibásá. Out of 280 cases there were 85 deaths recorded. The Civil Surgeon reported at the time, that the high mortality was due less to the character of the disease itself, than to the peculiar treatment followed. Directly the small-pox pustules appeared on a patient, he was covered all over with ashes, and in that state exposed to the sun. Others, again, were rubbed with turmeric. These were the only methods of treatment used.

In 1861 an epidemic of cholera occurred, which originated with two travellers who halted in the *bázár* at Cháibásá. From them it spread to the jail, causing eight deaths among the prisoners; and afterwards raged until the end of the rains in the country

round about the Civil Station. The deaths in the country, however, were not recorded. A more severe outbreak of cholera visited the entire District in 1866. The first case occurred in the jail, and the disease spread thence into all parts of the District, where it prevailed in a virulent form until the end of September. There were altogether 136 cases treated in the jail, 84 of which terminated fatally. No record was kept of deaths in the District generally, but the character of the disease is said to have been unusually severe, producing in most cases a sudden and complete collapse, without the usual premonitory symptoms. I quote the following notice of an outbreak of cholera in 1873, from the Report of the Sanitary Commissioner of Bengal for that year:—'Cholera was present in this District throughout the year. It assumed an epidemic form in July and August, in the eastern part of the District bordering on Midnapur, and advanced in a westerly direction towards Cháibásá and Sáraikalá. At Cháibásá only a few cases occurred. The first of those cases was on the 14th July; the man attacked had suffered from diarrhœa a day or two previously, and it was believed that he had caught the infection from a female pilgrim (one of a batch who had come from Purí in the same day), who had been on a short visit to him. The next noticeable case occurred on the 2d August. It was a man who came to Puruliá from Baguli, in *taraf* Chakuliá, east of Dhalbhúm, where cholera existed. At Sáraikalá the first case occurred on the 7th July, in a *toláh* in which a number of persons resided who had come about the end of June from a pilgrimage to Purí. Some of the companions of these pilgrims had died of cholera on the road, and others had been attacked, but had recovered. From this *toláh* the disease spread in Sáraikalá. On the 14th July the disease manifested itself in Ghátsillá. A few days before, it was known that it was present in Puruliá, a village 32 miles from Ghátsillá, brought thither by pilgrims returning from Purí or Morbhanj. The disease spread gradually from the east to the west of Ghátsillá, continued for a fortnight, suddenly ceased for three days, appeared again for a few days, and finally disappeared in the beginning of August, without spreading to other localities beyond Ghátsillá. On the 6th August the disease entered the jail, and up to the 19th attacked 8 prisoners, of whom 6 died. On the latter date, the healthy prisoners were sent out to a building a short distance from the jail, and from that time no further cases occurred

among the prisoners within or without the jail.' The total number of deaths from cholera was 208, being a ratio of ·50 per thousand of the population, and 5·64 per cent. of the total deaths from all causes.

Two earlier outbreaks of cholera, in 1837 and 1852, are mentioned by Captain Depree in his Survey Report. In the former of these, the southern part of the District suffered severely, and some near relations of the Rájá of the Orissa Estate of Morbhanj were among the victims. In 1852, Cháibásá was the chief centre of the outbreak, and 66 out of 291 prisoners perished in the jail.

CATTLE DISEASE.—In 1866 an epidemic broke out among the cattle of Singbhúm. Dr. Hayes, the Deputy-Commissioner, gives the following description of the symptoms, treatment, etc.:—'There is no remedy known, except separation of the healthy from the diseased cattle, and supporting the cattle in every way with nutritious food. The symptoms attending the disease are refusal of food, fever, inflammation of the mucous membrane of the mouth and nostrils, and, towards its termination, very offensive diarrhœa and dysentery. The fatal cases generally end about the sixth or seventh day. If the animals live over the seventh day, a favourable termination is expected; but the cattle that recover are so debilitated, that a fresh accession of any disease carries them off. I consider the disease to be a very virulent cow-pox, that has receded internally; as in the cases of recovery, I have observed that the favourable signs appear as soon as the eruption breaks out in the skin.'

Again, in reporting on the annual fair of December 1867, Dr. Hayes writes of the cattle disease then prevalent:—'The cattle epidemic was fraught with some danger, as, if the infection of the disease they were suffering from had spread to the cattle of the District, it would have proved fatal to the success of all future fairs. I immediately stopped their further sale, and had them moved out into an isolated place away from all communication. Their disease was of the nature of cholera; and although unable to check mortality among those affected, I am thankful to be able to state that the spread of the disease was effectually stopped. From the statistics collected, I find there were brought to the fair 1200 head of buffaloes, which form one of its chief attractions. Until the epidemic appeared, about 500 head were sold; of the remaining number nearly half died, and the rest were beginning to recover, but were still under restriction against sale.'

Fairs as Causes of Disease.—The only large fair in Singbhúm District is that held at Cháibásá in the last fortnight of December. It is not connected with any religious ceremony, and was established in 1863 with the purely commercial object of bringing the hill tribes in direct communication with the purchasers of their *tasar* silk cocoons and other jungle produce. The gathering at the fair is not very great, and with the exception of a few shops erected on the ground, the site of the fair is deserted at nightfall. No outbreaks of epidemics can therefore be traced to this assemblage.

Vital Statistics.—There are three selected areas, one urban and two rural, in Singbhúm District, for the collection of vital statistics. The urban area, which corresponds with the town of Cháibásá itself, contains a total population of 4823 souls, of whom 2534 are males and 2289 females. In this area the town *chaukídárs* or watchmen take note of all deaths, and report them to the writer in charge of the pound, who is a trustworthy and intelligent Kol. Both cremation and interment are allowed at certain fixed localities within the town, but registration of deaths is neither made nor checked at any of these places. In 1873, ninety-one deaths were reported from the town of Cháibásá, showing a death-rate of 18·86 per thousand of the population. The Deputy-Commissioner considers that the returns are trustworthy, as the area under registration is a small one. The Sanitary Commissioner, however, in his Report for 1873, remarks on the death-rate as 'suspiciously low.' The larger of the two rural areas, Ghátsíllá in the *zamíndárí* of Dhalbhúm, contains 7041 males and 7208 females; the total population being 14,249 souls. The *chaukídárs* or village watchmen report all deaths to the pound-keeper, and the police sub-inspector has to see that such reports are regularly sent in. The smaller rural area, Cherai in the Kolhán, has a total population of 9136 persons, or 4496 males and 4640 females. Here each village head-man (*munda*) collects the mortuary statistics for his own village, and submits them to the divisional head-man (*mánkí*) of his *pír*, or cluster of villages. There are three *mánkís* of *pírs* in the selected area, whose duty it is to register the deaths reported at the close of every month. The mortuary returns are compiled from these registers, in the office of the District Superintendent of Police. In 1873, 331 deaths were reported from the two areas, showing a death-rate of 14·15 per thousand. Here again the Deputy-Commissioner reports that the registration obtained is trustworthy; but Dr. Jackson characterizes it as bad, and notes that

both infants and females are under registered. Colonel Dalton, however, in his Administration Report of the Chutiá Nágpur Division for 1872-73, remarking on the two rural areas separately, notices that the returns from Cherai in the Kolhán, up to March 1873, show a death-rate of 21·04 per thousand, which is probably fairly correct. Up to the same period, the returns from Ghátsillá gave a death-rate of only 10·60 per thousand, which is clearly too low. It would seem, therefore, that the combined returns for the two rural areas of Singbhúm had been vitiated by the concealment of deaths among the Bengalí population of Dhalbhúm. The pure aboriginal races are known to be free from the ordinary Hindu prejudices against reporting the deaths of females.

General Conservancy; Town Sanitation, etc.—In 1870 there was no Municipality in Singbhúm District. Since then a Municipality has been established in Cháibásá; and in 1873 the sum of Rs. 1256. 9. 0 (£125, 13s. 1d.), or 58·35 per cent. of the total municipal revenue, was expended on improvements; of which Rs. 267. 12. 0 (£26, 15s. 6d.), or 12·44 per cent., was devoted to conservancy, and Rs. 988. 13. 0 (£98, 17s. 7d.), or 45·91 per cent., to opening up fresh roads. The operations conducted are thus described in the Report of the Sanitary Commissioner:—'Much care was bestowed on the sanitation of the town during the year. Steps were taken to prevent overcrowding, by widening roads and giving out sites for buildings after approval. A large number of trees were planted throughout the station, and the roads were improved and cleanliness insisted upon.'

Charitable Dispensary.—There is only one charitable dispensary in Singbhúm. The following account of it is condensed from the 'Report on the Charitable Dispensaries under the Government of Bengal for 1872':—

Chaibasa Dispensary, established in 1837, is under the charge of a first-class hospital assistant. There was a large falling off during 1872 in the attendance of out-door patients, the cause of which was attributed to the healthiness of the year. No epidemic prevailed. The death-rate among in-door patients was high (20·9 per cent.), owing to the condition of serious and advanced disease in which patients seek for admission. Several important operations were performed, including one of turning for mal-presentation. The dispensary is mainly supported by Government. Dr. Francis, on his inspection, strongly recommended arrangements for the separa-

tion of sexes, and remarked that the dispensary was appreciated. In-door patients in 1872: total cases treated, 62; cured, 27; not improved, 16; remaining in hospital at the end of the year, 6; died, 13, or 20·96 per cent. of the total cases; average daily sick, 5·59. Out-door patients, 1872: total number treated, 1487; the average daily attendance at the dispensary being 24·3. There were 9 capital and 12 minor operations. The total income of the institution in 1872 amounted to £96, 4s. od., of which £84, 18s. od. was received from Government, and £11, 6s. od. derived from local and other sources; the expenditure was £92, 2s. od., of which Government paid £30, 14s. od. on account of forms and medicines, £28, 12s. od. on account of establishment, and £25, 12s. od. under other heads; only £7, 4s. od. was raised from local sources. The cash balance in hand was £4, 2s. od.

STATISTICAL ACCOUNT

OF THE

TRIBUTARY STATES OF CHUTIA NAGPUR

STATISTICAL ACCOUNT

OF THE

TRIBUTARY STATES OF CHUTIA NAGPUR.

THE TRIBUTARY STATES OF CHUTIA NAGPUR form a wedge-shaped tract of mountainous country, connecting the table-land of Chutiá Nágpur Proper with the hill system of the Central Provinces. They lie between the valley of the Són and that of the Upper Mahánadí, extending from north latitude 21° 35′ 0″ to 24° 6′ 30″, and from east longitude 81° 37′ 0″ to 84° 31′ 55″. They are seven in number, namely—(1) Bonái, (2) Cháng Bhakár, (3) Gángpur, (4) Jashpur, (5) Koreá, (6) Sargújá, and (7) Udáipur. Their total area is returned at 15,419 square miles; and their total population, according to the Census of 1872, amounts to 405,980 souls.

BOUNDARIES.—They are bounded on the north by the District of Mirzápur in the North-Western Provinces, and by the independent State of Rewá; on the south by the Tributary States of Orissa and the District of Sambalpur in the Central Provinces; on the east by the Districts of Lohárdagá and Singbhúm; and on the west by the independent State of Rewá and the District of Biláspur in the Central Provinces.

ADMINISTRATIVE HISTORY.—The Tributary States now under the Commissioner of Chutiá Nágpur belong politically to two clusters of States, known respectively as the Sambalpur and Sargújá groups, each of which were once linked together by some sort of feudal tie.

The southern or Sambalpur group, comprising Bonái and Gángpur,

[1] The principal materials from which this Statistical Account is compiled are:—(1) Reports on the Tributary States of Chutiá Nágpur, specially furnished by the Commissioner of Chutiá Nágpur. (2) Census Report of 1872. (3) Geographical data furnished by the Surveyor-General. (4) Annual Political Reports of the Commissioner of the Chutiá Nágpur Division. (5) Colonel Dalton's *Ethnology of Bengal* (Calcutta 1872). (6) Reports of Geological Survey. (7) Aitchison's *Treaties and Engagements relating to India* (Calcutta 1862). (8) Administration Report of Bengal for 1872-73; and a variety of personal researches.

with eight other States now attached to the Central Provinces, was ceded to the British Government by the treaty of Deogáon, which was concluded in 1803 with Raghují Bhonslá II., the Marhattá Rájá of Nágpur. In 1806, the entire group, with the exception of Ráigarh, was restored to the Rájá gratuitously, in consideration of the heavy loss he had sustained by the transfer of the tribute and allegiance of the various chiefs to the British Government. In 1818, however, the Sambalpur States reverted to the British under the provisional agreement concluded with Madhují Bhonslá (Apá Sáhib), after the repulse of his treacherous attack on the Nágpur Residency. They were formally and finally ceded under the treaty of 1826, when Raghují Bhonslá III., the successor of Apá Sáhib, attained his majority. On the cession of these States in 1818, advantage was taken of the circumstances in which they were found to annul the feudal supremacy of the Rájá of Sambalpur; and in 1821, separate *sanads* or grants were made to each of the subordinate Chiefs. Tribute was then fixed on a lower scale than had been levied under the Marhattá Government, and the Settlements with the Chiefs were made for a limited period. Fresh Settlements were entered into in 1827; but although the engagements then taken from the Chiefs were nominally for a term of five years, they have never since been renewed. Up to 1860, the Sambalpur States were administered from Ránchí by the Governor-General's Agent for the South-West Frontier. In that year the entire group, with the exception of Bonái and Gángpur, was placed under the Superintendent of the Tributary States of Orissa, and very shortly afterwards incorporated with the newly formed Chief Commissionership of the Central Provinces.

The northern or Sargújá group of States embraces Cháng Bhakár, Jashpur, Koreá, Udáipur, and the large State of Sargújá, which last in early times exercised an ill-defined feudal supremacy over the rest. This group was first ceded to the British Government under the provisional agreement concluded with Madhují Bhonslá (Apá Sáhib) in 1818, and is not mentioned in the subsequent treaty of 1826. The precise relations of the other States to Sargújá, and the extent to which the feudal claims of the latter were recognised by the British Government, are noticed below in the detailed Accounts of the several States.

Under the rough military rule of the Bhonslá dynasty of Nágpur, the position of the tributary Chiefs was of necessity uncertain and

fluctuating. At one time they were ... strong local governor, and at another ... most com... dependence. The British Govern... ...ed to the la... system, and from the first declined ...wn any definite rules for the guidance of the Chiefs. ... general line of policy w... indicated; and the ascertain... ...of the Chiefs and of all classes of their subjects, together with such customs as were not inconsistent with the usages of civilised nations, were to be maintained in full. In the Settlements made with the several Chiefs, they were expressly authorized to realize from their subjects both rents and customary dues, with the exception of certain cesses prohibited by Government as obstructive to trade. Separate engagements were also taken from each Chief, binding him to the right administration of the judicial and police powers entrusted to him. The criminal powers conferred on the Chiefs, and the extent to which the Governor-General's Agent was empowered to interfere, were not clearly defined; but in the Government letter of 31st July 1823, it was laid down that no sentence of death, or of imprisonment extending beyond seven years, should be passed or executed without the previous sanction of the Agent. Precise rules for the guidance of the Chiefs in the administration of criminal justice, and in the exercise of their police functions, were first promulgated in 1863; and after being properly explained, were introduced from the following year. Simple forms of registers and monthly returns were at the same time prescribed. These registers are now well kept up in all the offices, and the returns made from them are regularly submitted to Government.

Under the rules now in force, the Chiefs can punish offenders by fine or by imprisonment, with or without hard labour. No fine of more than Rs. 50 may be inflicted, nor may a period of imprisonment exceed two years. All sentences passed by the Chiefs are open to revision by the Commissioner, who, with or without appeal, may confirm, annul, or modify such sentence at his discretion. The Chiefs are further empowered to pass sentence of imprisonment for five years or fine to the extent of Rs. 200, or both imprisonment and fine to the above extent; but all sentences passed by them under this provision are referred to the Commissioner for confirmation. In all cases of heinous crime for which a sentence of five years' imprisonment appears inadequate, the Chiefs, in the capacity of Magistrates, regularly commit the cases to the Commissioner, who

...cused ... sentence. Sentences of death must be ...ed to Gov... confirmation.

The total tribute ... British Government by the Chiefs of the various States ar... Rs. 4686. 3. 0, or £468, 12s. 4½d.; and most of them are a... to furnish a contingent of armed men for military service, ... required. The estimated gross revenue is returned in the Bengal Administration Report for 1872–73 at Rs. 264,000, or £26,400; but the revenue can only be ascertained with precision in those States which have come under the direct management of Government, and the foregoing total is therefore merely approximate.

PHYSICAL FEATURES.—The physical contour of the Tributary States is a confused mass of hills, ravines, and plateaux, which have been sculptured into their present shapes by the combined action of rivers, wind, and rain. It is probable, indeed, that at a remote geological period the entire country formed a uniform table-land, elevated about 3600 feet above the sea. Traces of such a state of things are to be found in the peculiar flat-topped hills, locally known as *páts*. These *páts* are capped with a horizontal stratum of trap rock, and stand up like the pillars of earth left in making excavations, as if to mark the progress of the work of denudation. Owing to the complicated character of the hill system, and the absence of any trustworthy geological data, it is impossible to define the physical features of the Tributary States with minute precision. A distinct watershed, however, can be traced across the States from east to west, with a slight inclination towards the south. From the northern slope of this watershed the Kanhar and Rehr pass off to join the river system of Behar; while on the south the Bráhmaní, Ib, and Mánd flow towards the Bay of Bengal. The rivers and hills are noticed below at greater length in the detailed Accounts of the several States.

POPULATION.—Rough estimates of population, based in some cases on a partial enumeration of the people, and in others on the return of houses furnished by the Topographical Survey, have been made at various times for all of the Tributary States. The total population thus arrived at for the entire group amounted to 270,018 souls. No trustworthy inferences as to the increase of population can be drawn from a comparison of the foregoing figures with those ascertained by the Census of 1872. If, however, any increase has taken place, it may safely be concluded that it is due to

the immigration of the wilder aborigines from the ea
of the Chutiá Nágpur Division. A more exact Census was
in 1871-72, under the supervision of the Chiefs, by enumerators appointed and paid by them. The Commissioner tested the results for most of the States, when on tour during the early part of 1872. In regard to Gángpur and Bonái, he was not satisfied with the result, and caused the Census of those States to be taken again by enumerators more carefully selected and under better supervision. He pronounced the ultimate result to be fairly correct.

The results of the Census disclosed a total population in the Tributary States of 405,980 persons, inhabiting 80,870 houses. The total area was taken at 15,419 square miles, which gives 26 persons per square mile as the average density of the population. The table on the next page illustrates the distribution of the population in each State. The table is reproduced as it stands in the Census Report of 1872. The figures for each State will be again presented below, but they may here be exhibited as a whole.

Density of the Population.—It will be observed that the most populous State is Jashpur, which occupies a central position, and on that account is perhaps more open to immigration from outside. In Jashpur there are 34 persons to every square mile of country. Towards the west, the population becomes gradually more sparse. Thus, in Sargújá there are 30 persons to the square mile, in Koreá 13, and in Cháng Bhakár, the extreme western point of the entire group of States, there are only 10.

Population classified according to Sex and Age.—The total number of males is 205,925, and of females 200,055; the proportion of males in the total population being 50·7 per cent. Classified according to age, the Census gives the following results: —Hindus—under twelve years of age, males 30,048, and females 27,584; total, 57,632, or 41·23 per cent.: above twelve years of age, males 40,787, and females 41,362; total, 42,149, or 58·77 per cent. of the total Hindu population. Muhammadans—under twelve years of age, males 366, and females 445; total, 811, or 34·54 per cent.: above twelve years, males 701, and females 836; total, 1537, or 65·46 per cent. of the total Muhammadan population. Other denominations not separately classified—under twelve years of age, males 54,769, and females 50,742; total, 105,511, or 39·9 per cent.: above twelve years, males 79,254, and females 79,086;

[*Sentence continued on page* 155.

Abstract of the Area, Population, etc. of each of the Tributary States of Chutia Nagpur, 1872.

Names of States.	Area in Square Miles.	Number of Villages, *Mauzás*, or Townships.	Number of Houses.	Total Population.	Averages calculated by Census Officers.				
					Persons per Sq. Mile.	Villages, *Mauzás*, or Townships per Sq. Mile.	Persons per Village, *Mauzá*, or Township.	Houses per Sq. Mile.	Persons per House.
Chang Bhakár,	906	100	1,929	8,919	10	·11	89	2	4·6
Koreá,	1,631	225	5,538	21,127	13	·14	94	3	3·8
Sargújá,	6,103	1,295	36,463	182,831	30	·21	141	6	5·0
Udáipur,	1,051	152	4,880	27,708	26	·14	182	5	5·7
Jashpur,	1,947	394	13,376	66,926	34	·20	170	7	5·0
Gángpur,	2,484	601	13,977	73,637	30	·24	123	6	5·3
Bonái,	1,297	234	4,707	24,832	19	·18	106	4	5·3
Total,	15,419	3,001	80,870	405,980	26	·19	135	5	5·0

Sentence continued from page 153.]
total, 158,340, or 60·01 per cent. of the total 'other' population. Populations of all religions—under twelve years of age, males 85,183, and females 78,771; total, 163,954, or 40·38 per cent.: above twelve years, males 120,742, and females 121,284; total, 242,026, or 59·62 per cent. of the total population of the Tributary States. Grand total, 405,980 souls.

In 1872, the Secretary of State for India called for an explanation of the preponderance of males over females in Bonái and Gángpur. In the former State, this preponderance was common to both the adult and minor population; in the latter, the adult women outnumbered the males, but the number of boys was much in excess of the girls. The Commissioner explained that there was no reason whatever for supposing that female infanticide was practised by any class of the population. The disparity in question arose partly from a reluctance on the part of the people to have the young girls of their families counted; and partly from the fact that the aboriginal and semi-aboriginal tribes, as well as the Hindus, consider girls have attained womanhood at an earlier age than boys attain manhood.

The percentages of children not exceeding twelve years of age, of all religions, are thus given in the Census Report:—Hindus—proportion of male children 21·5, and of female children 19·8 per cent.; proportion of children of both sexes, 41·3 per cent. of the total Hindu population. Muhammadans—proportion of male children 15·6, and of female children 18·9 per cent.; proportion of children of both sexes, 34·5 per cent. of the total Muhammadan population. 'Others'—proportion of male children 20·7, and of female children 19·3 per cent.; proportion of children of both sexes, 40·0 per cent. of the total 'other' population. Total population of all religions—proportion of male children 21·0, and of female children 19·4 per cent.; proportion of children of both sexes, 40·4 per cent. of the total population of the Tributary States. It deserves notice that the proportion of children is abnormally large, being 40·4 per cent. of the total population. This is said to be due to the fact that the aboriginal races are unusually prolific. The returns of the Chutiá Nágpur Division, and of the District of the Santál Parganás, certainly show that the proportion of children in the total population bears a direct ratio to the relative strength of the aboriginal element. Thus, in the Santál Parganás, where the aboriginal races are most numerous, the children under twelve form as much as 40·7 per cent. of the popula-

tion; a proportion which rises even to 47·5 per cent. in the Santál villages, in that portion of the Dáman-i-koh which is situated in Rájmahál. Conversely, in the Districts of Hazáribágh and Mánbhúm, which are largely peopled, the one by Hindustání, and the other by Bengalí immigrants, the proportionate number of children falls to 36·4 and 37·1 per cent. respectively; while among the aboriginal Districts we find a percentage of 40·0 ruling in the District of Singbhúm, and 40·4 in the Tributary States and in the District of Lohárdagá.

Occupations of the People.—The details given in the Census Statements, showing the occupations of the people, have been omitted, as they do not stand the test of statistical criticism.

Ethnical Division of the People.—Who were the original settlers in the Tributary States is now a matter of conjecture. It may be roughly stated that Gonds were the dominant race in the Western, and Kols in the Eastern States. On the disruption of the Gond kingdoms in Central India, that people drove the Kols backward almost to the frontier of Chutiá Nágpur Proper. Indeed, the limits of the ascendancy of the Dravidian and Kolarian races can be ascertained with tolerable certainty in a large portion of the Chutiá Nágpur Province, by observing to what tribe the principal military fief-holders belong. Thus in Cháng Bhakár, Koreá, Sargújá, and Udáipur, the chief feudal sub-proprietors are Gonds; in Jashpur, Korwás; in Gángpur and Bonái, Bhuiyás; in Chutiá Nágpur and Manbhúm, Mundas or Bhúmij; and in Singbhúm, Hos. The people, however, who ultimately predominated, were not invariably the original settlers; and the evidence afforded by the military tenures should be confirmed by observing who are the peculiar priests of the aboriginal gods. For everywhere the belief is current that these local divinities are most readily propitiated by the tribe which has had the longest acquaintance with them—that is, who first colonized the country. The information available on this point is not so complete as could be wished, but I gather from scattered passages in Colonel Dalton's *Ethnology of Bengal*, that the priests of sylvan deities are Bhuiyás in Gángpur and Bonái; Korwás in Jashpur and Sargújá; and Kúrs or Muásis in Koreá and Cháng Bhakár. It would thus appear that in all but the two southern States of Gángpur and Bonái, which were first colonized by the Dravidian tribe of Bhuiyás, the earliest settlers were of Kolarian descent. In Cháng Bhakár, Koreá, Udáipur, and

the western portion of Sargújá, they were subjugated by the Gonds, who are now the principal sub-proprietors. But up to 1858 the Korwás were in possession of military tenures in Eastern Sargújá; and in Jashpur the head of the Korwá fief-holders not only claims to be hereditary *diwán* or minister of the State, but is admitted by the present Rájá to be a descendant of the original rulers of the country.

Assuming, then, that Kolarian races were the first settlers in the country, and that they were afterwards subdued by the Dravidian Gonds, there remains a further and more difficult problem. In the wildest jungles of the Tributary States are found the remains of temples planned by skilled architects, crumbling embankments of fine tanks, and mango groves that are obviously not of natural growth. Of all these things the present inhabitants are incapable, nor have they any tradition that throws light on their existence. 'Each little State,' writes Colonel Dalton, 'has its history, which carries you back to some mythic period, but no history or even tradition that touches the ruins.' It has been supposed that these remains mark the settlements of early Aryan colonists who failed to subjugate or civilise the aborigines, and after a time were either absorbed or driven out. But it is far more probable that they belong to the period of Gond ascendancy in Central India, when the western Tributary States may well have been an outlying province either of Garhá-Mandla or of Deogarh. We know that the Gond monarchs were celebrated for the number and magnificence of their temples, tanks, plantations, and other public works; and Mr. C. Grant, in his Introduction to *The Gazetteer of the Central Provinces*, notices as a peculiar feature in the social development of the Gonds, that their princes were 'only able to advance by leaving the body of the people behind.' On this view the limits of the Gond kingdom extended just so far as the remains of temples and tanks are met with. When the Marhattá conquest swept over the country, the leaders of civilisation who built the temples and dug the tanks disappeared; while the mass of the population were reduced to the state of barbarism in which Captain Blunt found them on his march from Chunár to Yertnagudam in 1794. It is not contended that this hypothesis is a conclusive solution of a notoriously obscure question; but there seems to be a presumption in favour of attributing these vestiges of civilisation to a powerful neighbouring kingdom, which was finally broken up so late as 1781, rather than to the semi-historical era of the Aryan advance into Hindustán.

RETURN OF NATIONALITIES, RACES, TRIBES, AND CASTES, IN EACH OF THE CHUTIA NAGPUR TRIBUTARY STATES.

NAME OF NATIONALITY, TRIBE, OR CASTE.	Total.	Chang Bhakár	Koreá.	Sargújá.	Udáipur.	Jashpur.	Gángpur	Bonái.
I. ABORIGINAL TRIBES								
Agaria,	1,578	242	362	668	303	3	...	...
Bhúihar,	9,426	92	386	5,476	204	2,582	686	...
Bhúmij,	689	...	...	...	...	...	513	176
Binjhiá,	2,705	...	112	1,459	...	59	1,075	...
Birhor,	34	...	...	...	...	34	...	...
Chero,	7,865	821	3,009	3,997	14	21	...	...
Gond,	58,114	2,754	4,711	36,821	3,432	1,468	6,119	2,809
Jhorá,	772	...	...	...	5	154	239	374
Ho,	1,454	...	...	...	...	...	...	1,454
Kaur,	27,508	113	1,045	12,782	10,997	2,464	107	...
Kharriá,	1,613	...	...	...	...	571	1,042	...
Kandh,	715	...	...	...	...	...	194	521
Kol,	246	21	....	...	...	181	31	13
Korwá,	12,350	...	...	7,473	125	4,645	107	...
Kuru,	2,458	2,037	98	...	...	...	165	158
Mundá,	15,313[1]	...	...	2,541	1,235	3,549	7,388	600
Nágeswar,	18,732	...	...	11,739	296	4,216	2,467	14
Pandabási,	440	...	...	341	99	...	...	...
Purán,	11	...	...	...	...	...	11	...
Rautiá,	8,242	...	...	69	10	7,905	768	...
Savar,	106	...	...	...	...	...	25	81
Santál,	0	...	...	...	...	...	9	...
Sáont,	6,312	...	45	3,342	2,916	9	...	...
Uráon,	53,342	...	60	14,266	580	25,943	10,069	2,424
Total,	230,034[2]	6,080	9,828	100,974	20,216	53,297	31,015	8,624
II. SEMI-HINDUIZED ABORIGINALS.								
Báheliá,	110	6	...	96	...	8	...	...
Bálda,	314	314	...	...	...	...	...	...
Banjárá,	95	...	...	...	...	...	...	...
Bári,	80	19	...	61	...	...	95	...
Bauri,	2	...	...	...	...	...	...	...
Bhuiyá,	21,458	...	...	1,048	...	822	13,828	5,760
Bind,	19	3	16	...	...	...	...	...
Chamár,	2,933	142	176	2,382	34	79	116	4
Chik,	7,198	...	...	1,439	1,090	4,540	129	...
Dhanuhar,	320	...	...	...	320	...	...	...
Dom,	836	...	....	162	69	303	206	96
Turí,	1,296	...	5	925	11	265	90	...
Dosádh,	4,030	...	...	4,028	...	...	2	...
Gándá,	9,728	...	17	...	...	168	6,479	3,064
Ghási,	5,358	10	473	3,408	309	715	415	28
Kharwár,	10,921	74	336	9,331	22	757	201	...
Bhogtá,	349	...	...	125	...	75	149	...
Mánjhí,	321	...	...	...	...	...	321	...
Mahili,	111	...	...	...	...	111	...	...
Mál,	1,042[3]	...	...	994	...	48	...	...
Menáo,	55	...	55	...	...	...	...	...

[1] Differs from the Census Report by 97.
[2] Differs from the Census Report by the transfer of 1,042 Máls.
[3] Transferred.

RETURN OF NATIONALITIES, RACES, TRIBES, ETC.—*continued.*

NAME OF NATIONALITY, TRIBE, OR CASTE.	Total.	Chang Bhakar.	Koreá.	Sargújá.	Udáipur.	Jashpur.	Gángpur.	Bonái.
SEMI-HINDUIZED ABORIGINALS—*continued.*								
Mihtar,	32[1]	19	...	13	...	...	...	...
Páb,	2,080	287	1,202	...	...	...	548	43
Pán,	334	...	...	...	...	...	334	...
Pániká,	21,185	544	2,346	16,212	2,079	4	...	...
Pási,	41	...	...	...	...	...	...	41
Rajwár,	11,510	...	2,527	8,866	7	110	...	...
Shikári,	91	...	13	74	...	4	...	...
Total,	101,849[2]	1,418	7,166	49,364	3,941	8,009	22,913	9,038
III. HINDUS.								
1. *Superior Castes.*								
Bráhman,	2,757[3]	158	157	927	44	77	751	643
Khandáit,	83	...	...	...	...	18	...	66
Rájput,	2,589	96	210	1,048	57	339	653	186
Total,	5,430	254	367	1,975	101	434	1,404	895
2. *Intermediate Castes.*								
Bhát,	489	24	37	114	...	90	100	124
Káyasth,	83	2	...	68	...	5	8	...
Mahantí,	127	...	...	...	...	...	55	72
Total,	699	26	37	182	...	95	163	196
3. *Trading Castes.*								
Agarwálá,	533	...	...	533	...	...	...	...
Baniá,	51	7	17	...	...	19	8	...
Kásandhán,	17	...	...	...	...	...	17	...
Kasarwání,	32	...	2	27	...	3	...	...
Nauniyár,	48	...	...	48	...	...	...	...
Sinduriá,	6	...	...	6	...	...	...	...
Total,	687	7	19	614	...	22	25	...
4. *Pastoral Castes.*								
Gareri,	109	...	...	109	...	...	...	...
Goálá,	6,823	13	145	...	...	10	4,858	1,797
Ahir,	19,540[4]	405	1,749	13,941	1,676	1,769	...	...
Gaur,	1,743	...	2	...	7	...	1,734	...
Mahákul,	854	...	...	15	348	491	...	...
Total,	29,069	418	1,896	14,065	2,031	2,270	6,592	1,797
5. *Castes engaged in preparing cooked food.*								
Halwái,	244[5]	...	4	191	...	11	38	...
Kándu,	120	...	...	56	...	3	7	54
Total,	364	...	4	247	...	14	45	54

[1] Differs from the Census Report by 19.
[2] Differs from the Census Report by 884.
[3] Differs from the Census Report by 2.
[4] Differs from the Census Report by 42.
[5] Differs from the Census Report by 9.

RETURN OF NATIONALITIES, RACES, TRIBES, ETC.—*continued.*

NAME OF NATIONALITY, TRIBE, OR CASTE.	Total.	Chang Bhakár	Koreá.	Sargújá.	Udáipur.	Jashpur.	Gángpur	Bonái.
6. Agricultural Castes.								
Agurí or Agariá,	3,448	...	...	...	...	...	3,448	...
Baland,	108	...	108	...	...	...	...	...
Baruí,	48	3	...	38	2	3	2	...
Bhartiá,	7	...	4	...	3	...	...	...
Chásá,	498	...	...	...	...	1	...	497
Kaibartta,	417	...	...	...	...	417	...	...
Koerí,	1,320	3	224	1,084	4	5	...	...
Kulta,	724	...	...	...	...	...	...	724
Kurmí,	1,527[1]	138	39	624	...	3	426	297
Máli,	224	...	...	...	...	...	208	16
Súd,	93	...	...	...	...	...	19	74
Total,	8,414	144	375	1,746	9	429	4,103	1,608
7. Castes engaged chiefly in personal service.								
Ghogiá,	8	...	...	...	2	...	2	4
Dhobí,	2,592	7	91	1,000	273	244	637	330
Hajjám or Nápit,	1,413	22	68	842	106	56	238	81
Kahár,	652	130	7	399	4	90	22	...
Total,	4,665	159	166	2,241	385	390	899	425
8. Artisan Castes.								
Barhái (carpenter),	112	...	...	9	...	6	...	97
Chhipí (cotton printer),	9	9	...	...	...	...	...	...
Kánserá (brazier),	454[2]	...	...	292	23	48	5	86
Kumbhár (potter),	4,508	83	379	2,041	230	541	883	331
Láheri (lac-worker),	113	...	...	...	...	...	103	10
Lohár (blacksmith),	6,243	43	240	3,780	264	24	1,685	207
Sikalgar (cutler),	24	17	...	7	...	...	...	...
Sonár (goldsmith),	290	4	...	153	15	18	39	61
Sunrí (distiller),	1,858	3	222	1,166	41	23	233	170
Telí (oilman),	3,026	30	94	665	31	374	1,408	424
Total,	16,637	189	935	8,113	624	1,034	4,356	1,386
9. Weaver Castes.								
Bhutiá,	176	...	...	...	...	...	176	...
Hangsí,	86	...	...	...	...	...	...	86
Jogí,	3	...	...	...	...	...	3	...
Kastá,	54	...	...	...	...	54	...	...
Mahrá,	158	35	...	...	123	...	...	...
Patuá,	69	...	...	42	...	11	16	...
Darihará,	5	...	...	...	...	5	...	...
Total,	551[3]	35	...	42	123	70	195	86

[1] Differs from the Census Report by 20.
[2] Differs from the Census Report by 36.
[3] Differs from the Census Report by 158.

RETURN OF NATIONALITIES, RACES, TRIBES, ETC.—*continued.*

NAME OF NATIONALITY, TRIBE OR CASTE.	Total.	Chang Bhakár.	Koreá.	Sargújá.	Udáipur.	Jashpur.	Gángpur.	Bonái.
10. *Labouring Castes.*								
Bhandwár,	27	...	...	...	...	...	27	...
Korá,	29	...	...	...	...	...	29	...
Nuniyá,	228	1	...	188	5	34	...	...
Total,	284	1	...	188	5	34	56	...
11. *Boating and Fishing Castes.*								
Dhuriá,	74	...	...	...	...	...	74	...
Keut,	2,660	5	77	870	96	71	1,127	414
Total,	2,734	5	77	870	96	71	1,201	414
12. *Dancer, Musician, Beggar, and Vagabond Castes.*								
Bhiniá,	67	...	...	67	...	...	...	...
Dhuliá,	154	97	57	...	...	...	...	...
Gáin,	2	...	...	...	...	...	...	2
Kasbí,	4	...	...	...	...	...	4	...
Kheltá,	31	...	...	...	...	31	...	...
Total,	258	97	57	67	...	31	4	2
13. *Persons enumerated by Nationality only.*								
Panjábí,	8	...	...	...	...	8	...	...
Uriyá,	510	...	...	234	...	...	75	201
Total,	518	...	...	234	...	8	75	201
14. *Persons of unknown or unspecified Castes.*	33	1	22	....	1	3	6	...
Grand total of Hindus,	70,343	1,336	3,955	30,584	3,375	4,905	19,124	7,064
IV. PERSONS OF HINDU ORIGIN NOT RECOGNISING CASTE.								
Vaishnav,	6	...	...	...	...	...	6	...
Bairágí,	602	30	...	263	21	153	61	74
Gosáin,	613	1	38	276	17	13	268	...
Sanyásí,	185	20	...	...	20	126	19	...
Total,	1,406	51	38	539	58	292	354	74
V. MUHAMMADANS,	2,348	34	140	1,370	118	423	231	32
Grand Total,	405,980	8,919	21,127	182,831	27,708	66,926	73,637	24,832

HILL TRIBES AND ABORIGINAL PEOPLE.—The following are the aboriginal tribes of the Tributary States of Chutiá Nágpur, with

their numbers as ascertained by the Census of 1872:—(1) Agariá; iron smelters. For a further notice of this tribe see detailed Account of Sargújá (*post*, p. 232); number, 1578. (2) Bhúihar; see detailed Account of Sargújá (*post*, pp. 232–233); number, 9426. (3) Bhúmij; see Account of Mánbhúm (*post*); number, 689. (4) Binjhiá; see detailed Account of Sargújá (*post*, p. 233); number, 2705. (5) Birhor; see Statistical Account of Hazáribágh (vol. xvi. pp. 63-65); number, 34. (6) Chero; see Statistical Account of Lohárdagá (vol. xvi. pp. 258-262); number, 7865. (7) Gond; see detailed Account of Sargújá (*post*, pp. 231–232); number, 58,114. (8) Jhorá; number, 772. (9) Ho or Larka Kol; see Account of Singbhúm (*ante*, pp. 39–59); number, 1454. (10) Kaur; see detailed Account of Sargújá; number, 27,508. (11) Kharriá; see Statistical Account of Mánbhúm District (*post*); number, 1613. (12) Kandh; see detailed Account of Gángpur (*post*, p. 193); number, 715. (13) Kol; number, 246. The name Kol, as has been pointed out in the Statistical Account of Singbhúm District, is a vague generic term, sometimes used to include the Dravidian Uráons, as well as the Ho, Mundá, Bhúmij, and the minor Kolarian tribes. It is impossible therefore to say to what tribe the 246 Kols belong, who are enumerated in the Census Report as inhabitants of the Tributary States. (14) Korwá; see my detailed Account of Sargújá (*post*, p. 234); number, 12,350. (15) Kuru; see detailed Account of Cháng Bhakár (*post*, pp. 182–187); number, 2458. (16) Mundá; see Statistical Account of Lohárdagá District (vol. xvi. pp. 265–278); number, 15,313. (17) Nágeswar; see detailed Account of Sargújá (*post*, pp. 234–235); number, 18,732. (18) Pandabási; number, 440. They are said to come from the south; but nothing is positively known about them, and I am unable to say whether they are a Kolarian or Dravidian tribe. (19) Purán; number, 11. (20) Ráutiá; see Statistical Account of Lohárdagá (vol. xvi. p. 297); number, 8242. (21) Savar or Bendkar; a Dravidian tribe of southern origin, probably connected with the Bhuiyás. For a fuller notice of this tribe, see Statistical Account of Singbhúm (*ante*, pp. 69–72); number, 106. (22) Santál; see Statistical Account of Hazáribágh (vol. xvi. pp. 65–74); number, 9. (23) Sáont; see detailed Account of Sargújá (*post*, p. 235); number, 6312. (24) Uráon or Oráon; a full description of this tribe, quoted from Colonel Dalton's *Ethnology of Bengal*, is given in the Statistical Account of Lohárdagá District (vol. xvi. pp. 278-294); number, 53,342.

HINDU CASTES.—The following is a list of the different Hindu castes in the Tributary States, arranged as far as possible in the order of precedence which they hold in local social esteem, and also showing the occupation of each caste. The numbers are taken from the Census Report of 1872. The comparative distribution of each caste in the various States can be readily traced in the classified list given above; only the total numbers of each caste are shown here. (1) Bráhman; priests, landholders, and ministerial officers under the various Chiefs; number, 2757. (2) Chhatrí or Rájput; landowners and servants, mostly well-off; 2589. (3) Khandáit; 84. They are noticed in detail in the Statistical Account of the District of Singbhúm (*ante*, pp. 63–64). (4) Káyasth; landowners, writers, and clerks, employed under the Chiefs; 83. (5) Bhát; heralds and genealogists; 489. (6) Mahantí; an Orissa caste, properly a sub-tribe of the Káyasths; 127. (7) Agarwálá; traders; 533. (8) Nápit or Hajjám; barbers; 1413. (9) Lohár; blacksmiths; 6243. (10) Kumbhár; potters; 4508. (11) Telí; oil pressers and sellers; 3026. (12) Málí; gardeners; 224. (13) Baruí; growers and sellers of betel; 48. (14) Baniá; traders; 51. The following are subdivisions of the Baniá class:—Kásandhán, 17; Kasarwání, 32; Nauniyár, 48; and Sinduriá, 6. (15) Kánserá; brazier; 454. (16) Agurí; a Bengal caste, identified in the Census Report with the Ugrakshatri of Manu. They are engaged in agriculture and trade; 3448. (17) Goálá; cowherds and milkmen; 6823. The following are the three subdivisions of this caste:—Ahir, 19,540; Gaur, 1743; Mahákul, 854. (18) Halwái; confectioners; 244. (19) Kándu, preparers and sellers of parched food; 120. (20) Garerí; a pastoral tribe; 109. They are probably an offshoot of the Goálás, though the two castes do not intermarry. Together with their occupation of tending sheep, they carry on that of making blankets. (21) Kaibartta; agriculturists; 417. (22) Chásá; cultivators; 498. (23) Vaishnav; followers of Chaitanya, a religious reformer in Nadiyá, who lived in the beginning of the 16th century; 6. (24) Kahár; cultivators, palanquin bearers, and servants; 652. (25) Koerí; independent cultivators and growers of opium, sugar-cane, and garden produce; 1320. (26) Kurmí; the great agricultural caste of the Chutiá Nágpur Division; 1527. (27) Baland; agriculturists; 108. (28) Bhartiá; cultivators; 7. (29) Kultá; agriculturists; 724. (30) Súd; have the same occupation as the preceding; 93. (31) Sonár; goldsmiths; 290. (32)

Barhái; carpenters; 112. (33) Chhipí; cotton printers; 9. (34) Láherí; workers in lac; 113. (35) Sikalgar; cutlers; 24. (36) Dhobí; washermen; 2592. (37) Ghogiá; employed in personal service; 8. (38) Bhandwár and (39) Korá, are both labourers; numbering 27 and 29 respectively. (40) Nuniyá; makers of saltpetre; 228. (41) Bhutiá; weavers; 176. (42) Hangsí; have the same occupation as the preceding, 86. (43) Jogí; makers of silk string; 3. (44) Kastá; weavers, 54. (45) Patuá; makers of silk thread, and string beads; 69. (46) Mahrá; weavers; 158. (47) Darihará; string makers; 5. (48) Keut or Kewat; boatmen and fishermen; 2660. (49) Dhuriá; have the same occupation as the above; 74. (50) Bhiniá; dancers and musicians; 67. (51) Dhuliá; musicians; 154. (52) Gáin; singers; 2. (53) Kasbí; prostitutes; 4. (54) Kheltá; dancers; 31.

SEMI-HINDUIZED ABORIGINALS.—The following are semi-aboriginal castes, who form the very lowest class of Hindus:—(55) Báheliá; labourers; 110. (56) Balda; 314. (57) Banjárá; 95. (58) Bári 80. (59) Baurí; 2. (60) Bhuiyá; 21,458. (61) Bind; 19. (62) Chamár; shoemakers; 2933. (63) Chik; 7198. (64) Dhanuhar 320 (65) Dom; 836. (66) Turí; 1296. (67) Dosádh; 4030. (68) Gándá; 9728. (69) Ghásí; 5358. (70) Kharwár; 10,921. (71) Bhogtá; 349. (72) Mánjhí; 321. (73) Mahili; 111 in number. (74) Mál; 1042. (75) Menáo; 55. (76) Mihtar; sweepers or scavengers; 32. (77) Páb; 2080. (78) Pán; 334. (79) Pániká; 21,185. The Pánikás, together with the Chiks, Gándás, Pábs, and Páns, are low weaving castes. Their features are Aryan, and they worship Hindu gods, but repudiate all Hindu restrictions on food. (80) Pási; 41. (81) Rájwár; 11,510. (82) Shikárí; huntsmen; 91.

RELIGIOUS DIVISIONS OF THE PEOPLE.—The great bulk of the inhabitants of the Tributary States (65·0 per cent.) are Hill people, professing aboriginal faiths; the remainder consisting of Hindus, with a very small sprinkling (0·6 per cent.) of Muhammadans. There are no Christians, Buddhists, or Jains. No conspicuous religious movement, like the deistic revival among the Chamárs in the Central Provinces, has taken place of late years in the Tributary States. But the process of converting aborigines to Hinduism goes on steadily though insensibly. This, however, is rather a social than a religious movement.

AGRICULTURE.—The general character of the agricultural system

of the Tributary States is the same as in Chutiá Nágpur Proper, and needs no further mention here. Such information as I have been able to obtain on the subject has been incorporated in the detailed Account of the State to which it applies. There are no general statistics available for the entire group of States; but the list of crops, timber, and jungle products given for Sargújá is probably applicable to most of the other States.

POLICE.—The police system of the Tributary States is purely indigenous, and consists for the most part of the rural militia, who hold their lands on condition of rendering personal service to their Chief. Such information as is available on the subject is given below in the detailed Accounts of the several States.

In 1871, 418 criminal cases were reported in the Tributary States, and 578 persons were arrested, of whom 346 were convicted by the various Chiefs. Fifty-four civil suits were pending at the end of 1870, and 252 more were instituted during 1871. Of these 306 suits, 32 were for bond debts; 123 on account of agricultural loans without bond; 68 for land disputes; arrears of rent, 32; maintenance, 9; execution of decrees, 25; arrears of pay, etc. 4; succession or inheritance, 1; mesne profits, 6; and 6 on account of marriage expenses. Two hundred and sixty cases were disposed of in 1871, and 46 were pending at the end of the year. On the whole, there is very little heinous crime in the Tributary States. Murders occur occasionally, as might be expected among half-civilised races; but serious offences against property appear to be rare, and petty crime is sufficiently dealt with by the Chiefs, under the supervision of the Commissioner. A characteristic feature of the crime returns for the States is the number of charges of defamation of character brought by women who have been denounced as witches. The belief in witchcraft still survives in great strength; and in 1873 two reputed witches were murdered and others seriously maltreated in Gángpur.

The following is a detailed Account of the different States, their area, population, revenue, crops, fairs, etc.

BONAI STATE.

(1) BONAI, the southernmost of the Tributary States under the Commissioner of Chutiá Nágpur, lies betweeen 21° 35′ 0″ and

22° 8′ 5″ north latitude, and 84° 31′ 55″ and 85° 26′ 20″ east longitude. It is bounded on the north by a portion of Singbhúm District and by the Tributary State of Gángpur; on the south and west by Bámrá, a Feudatory State of the Central Provinces; and on the east by Keunjhar, one of the Tributary States of the Orissa Division. It contains an area of 1297 square miles, with 234 villages, 4707 houses, and a total population of 24,832 souls, of whom 10,416 or 42·0 per cent. are Hindus, 32 or 0·1 per cent. are Muhammadans, and 14,384 or 57·9 per cent. belong to other religions not separately classified. The proportion of males in the total population is 50·9 per cent.; average number of persons per square mile, 19; average number of villages per square mile, 0·18; average number of persons per village, 106; average number of houses per square mile, 4; average number of persons per house, 5·3. Bonái State yields to its Rájá an income of about Rs. 6000 (£600), and pays a tribute to Government of Rs. 200 (£20). The present Chief, Rájá Chandra Deo, is imbecile, and the State is managed by his son, Tikáit Dayánidhí Deo Bahádur.

History.—Bonái, together with Gángpur and the rest of the Sambalpur group of estates already referred to, was ceded to the British Government in 1803, by the Treaty of Deogáon with Raghují Bhonslá, Rájá of Nágpur, to whom it was restored by a special engagement in 1806. It reverted to the British Government under the provisional agreement concluded with Madhují Bhonslá (Apá Sáhib) in 1818; and was finally ceded by the treaty of 1826. Besides the yearly tribute of Rs. 200 (£20), the Rájá is also bound, when required, to furnish a contingent of armed men for military service.

General Aspect.—Bonái is shut in on all sides by lofty hill ranges, which rise to a height of two and three thousand feet above the one central valley, showing bold, rugged outlines, partly forest-clad and partly bare rock. These ranges, with the countless spurs which they throw off, occupy so large a portion of the State, that only one-twelfth of the entire area is under cultivation. Systematic cultivation is, in fact, confined to the valley of the Bráhmaní river, which takes a winding course through Bonái from north to south, and forms in the centre of the State a fertile and comparatively level tract, where most of the largest villages are situated. Here the river is fringed with long groves of mango and tamarind trees, intermingled with *tál* and date palms, and frequent patches of

sugar-cane; while every turn of the stream opens a fresh view of the surrounding hills.

Hill and River System.—Most of the Bonái hills are densely wooded to the summit, and, except at the regular passes, are inaccessible to beasts of burden. The principal peaks are twenty in number, as follow:—(1) Mánkarnáchá, 3639 feet; (2) Bádámgarh, 3525 ft.; (3) Kumritár, 3490 ft.; (4) Cheliátoka, 3308 ft.; (5) Kondádhar, 3000 ft.; (6) Bichákhani, 2970 ft.; (7) Jangrá, 2677 ft.; (8) Ráipiri, 2616 ft.; (9) Didrá, 2567 ft.; (10) Kontá Mandá, 2523 ft.; (11) Bimlo, 2509 ft.; (12) Kálo, 2445 ft.; (13) Bonáthali, 2375 ft.; (14) Kopsur, 2341 ft.; (15) Mondogira, 2251 ft.; (16) Baisomundá, 2240 ft.; (17) Dero, 2140 ft.; (18) Asurkol, 2110 ft.; (19) Lohár, 2076 ft.; and (20) Kumár, 2023 ft. It has already been remarked that the ranges out of which these peaks spring form very complete barriers, cutting off Bonái from Singbhúm and Keunjhar on the east, from Bámrá on the south and west, and from Gángpur on the north. Through this northern barrier the Bráhmaní river has forced its way to enter the central valley of Bonái, after passing in a succession of rapids through a beautiful glen, eight miles long. The shortest route from Gángpur to Bonái is by a rugged path through this glen; but it is only practicable in the dry weather. The Bráhmaní is the only river in Bonái, and in its course from north to south through the State, carries off the drainage of the hill streams on either side. Small boats ply on it all the year round, and the bulk of the surplus produce of the country is exported to Sambalpur by this route. A portion, however, is carried to the north on pack bullocks.

Uses to which Water is put.—The river is used chiefly for irrigating sugar-cane, tobacco, and similar garden crops. The water is raised by the ordinary balance lifts. Tanks are also utilized for irrigation, and reservoirs are occasionally formed by damming up the small hill streams.

Minerals.—Iron is found and smelted in Bonái for local use, but is not exported. Gold is found in small quantities in the beds of the Bráhmaní and the hill streams. No other metals are known to exist, and no coal has yet been discovered.

Forests and Jungle Products.—There are extensive *sál* forests in Bonái; but the isolated position of the country renders it difficult to export the timber, and consequently large numbers of fine trees are every year girdled to obtain resin. Attempts were made by an

officer of the Forest Department to float rafts of timber down the Bráhmaní, but the enterprise failed for want of labourers who were accustomed to the work. The river itself presents no obstacles; and there is no doubt that the stores of *sál* wood which the State contains will eventually be rendered available at False Point in Orissa by this route. *Asan* trees are also found in great abundance, and large quantities of wild *tasar* silk cocoons are exported from Bonái. Artificial culture of the *tasar* worm has, however, made but little progress, as the mass of the population consider it an impure occupation, and none but the lowest castes, such as Doms, Ghásís, Páns, and Gonds, will engage in it. Silk cocoons and stick lac are the most valuable of the jungle products. The edible roots and wild herbs enumerated below as existing in Gángpur are found also in Bonái.

Feræ Naturæ.—The wild animals of Bonái are stated to be the same as those found in Gángpur. They are very numerous, and their ravages are at present the great obstacle to the spread of cultivation. The inhabitants of villages bordering on the jungles complain not of the personal danger to themselves, but of the wholesale destruction of their crops, and say that they have to raise grain for the wild beasts as well as for their own families. This cause alone is said to have prevented the people from growing cotton, for which the soil is admirably suited. Of late years, some herds of elephants, in the hills between Bonái and the Sarandá *pír* of Singbhúm, did such damage to the crops, that the villages at the foot of the range were abandoned by their inhabitants. The deserted sites have been taken up by the Regent of the State and kept as forest reserves.

Population.—About the year 1865 the population of Bonái was roughly estimated at 15,623 souls, the estimate being based on the number of houses returned by the Topographical Survey. A more exact Census was taken in 1872 under the supervision of the Regent, by enumerators appointed and paid by him. The Commissioner tested the results when on tour during the early part of 1872, and found the returns very faulty in the enumeration of females, especially of young girls and infants. The whole was therefore revised by enumerators more carefully selected and under better supervision, and the ultimate result is stated to be very correct. The total population thus ascertained was 24,832 souls, inhabiting 4707 houses. The number of males is 12,645, and of

females 12,187; the proportion of males in the total population being 50·9, and the density of the population throughout the State 19 per square mile. Classified according to age, the Census gives the following results:—Hindus—under twelve years of age, males 2027, females 1881; above twelve years, males 3282, females 3226. Muhammadans—under twelve years of age, males 8, females 5; above twelve years, males 9, females 10. Other sects—under twelve years, males 2650, females 2499; above twelve years, males 4669, females 4566. Total—under twelve years, males 4685, females 4385; above twelve years, males 7960, females 4385.

Ethnological Classification.—Classified according to race, the Census returns of Bonái show the following results:—Dravidian aborigines, 11,969, or 48·2 per cent. of the total population; Kolarian, 2415, or 9·7 per cent.: total of pure aborigines, 14,384, or 57·9 per cent. of the entire population. Semi-Hinduized aborigines, 3653, or 14·7 per cent.; Hindus, 6763, or 27·2 per cent.; Muhammadans, 32, or ·1 per cent.: total of the last three classes, 10,448, or 42·1 per cent. of the entire population. The foregoing figures are arranged by Colonel Dalton, the Commissioner of Chutiá Nágpur, on his own system of race classification, which differs slightly from that adopted for the whole of Bengal in the Census Report of 1872. The religious divisions of the people, as ascertained by the Census, have been given in the first paragraph of this detailed Account of Bonái.

Bhuiyas.—Of the Dravidian races the Bhuiyás are by far the most numerous, amounting to 5760. Colonel Dalton further subdivides them into the Bhuiyás of the plains, numbering 4494, and the Pahári or Paurí Bhuiyás of the hills, numbering 1266. The Bhuiyás of the plains are the dominant tribe in most parts of Bonái, and were probably the earliest settlers in the country. They hold fiefs under the Rájá, and form, with the Gonds of South Bonái, the organized militia of the State. Hardly any other class of subordinate holders have fixed proprietary rights in the soil; and there can be no doubt that the Rájá of Bonái had originally no right to exercise any authority, until he had received the *tílak* or token of investiture from his Bhuiyá vassals. This prerogative is still claimed in Bonái by the *sáont* or head of the Bhuiyá clan, who holds twelve villages at a quit-rent of Rs. 18 a year, and claims to be the hereditary *diwán* or finance minister of the State. The Chief, however, does not employ him or acknowledge his claim. Besides their organization as a semi-military body, the Bhuiyás derive great

power from their position as priests of the oldest temples and shrines. Colonel Dalton writes that, 'This custom has no doubt descended to Bhuiyá families from the time when Bráhmans were not, or had obtained no footing amongst them, and when the religion of the land and the temples were not Hindu. The temples are now indeed dedicated to Hindu deities, but there are evidences that they were originally occupied by other images. At some of these shrines, human sacrifices were offered every third year; and this practice continued till the country came under British rule.'

The Bhuiyás of Bonái have lost all traces of their original Dravidian tongue, and speak Uriyá. The Pahári or Paurí Bhuiyás of the hills retain, however, many characteristic customs of the race. The following notice of them is taken from Colonel Dalton's *Ethnology of Bengal*:—'In costume there is nothing peculiar, except that the men and women all wear dresses of brown cotton, or dyed a light brown. They have their own priests, called *deoris*, and their sacred groves, called *deoti sara*, dedicated to four deities, Dásum Pát, Bámoni Pát, Kaisar Pát, and Borám. The three first are brethren, but there is some difference of opinion whether Bámoni was male or female. Borám is the sun, also worshipped under the name of Dharm Deotá, as with the Uráons. The three minor deities are represented by stones in the *sara*, but Borám has no representation. Borám, as the first and greatest of gods and as the creator, is invoked at the sowing season with the offering of a white cock. In cases of sickness, goats are offered to Dásum Pát and his brethren. On such occasions, the goat is given by the owner of the house in which the sick person resides. On other occasions, the victim is provided by the community. The sacrifices are all offered at the foot of trees in the *sara*; only men partake of the meat, and the *deori* gets the head. They possess no traditions regarding the order of creation or their own migrations; nor have they any defined ideas of a future state. They burn their dead near a stream, and throw the ashes into the water, thus following the custom of the Santáls, Hindus, and others. Eleven days after the cremation, all shave, put on fresh clothes, and have a feast. The mother of a child remains unclean after its birth for seven days. The child's head is then shaved, and it is named; the ceremony of naming is precisely the same as that followed by the Mundas and Hos. The name of the grandfather is given to the eldest son (except when, in consequence of the failure of the test, it is found necessary to change

t), the great-grandfather's to the second son, and then the names of collateral branches are adopted according to seniority.

'There are no religious ceremonies after this till marriage, which cannot take place till the parties are adult; and the parents have very little to do with the selection of partners. I was told by people who knew the tribes well, but did not belong to them, that the proposal of marriage came in the first place from the girl, as with the Gáros. This was not confirmed by the Bhuiyás themselves; they, however, may have had a delicacy in speaking of a custom which they could not fail to see astonished and amused all the natives in our camp. At the marriage, there is much dancing and singing, and that is all I could find out concerning it; but they have a pretty and romantic fashion of bringing such matches about. In each village there is, as with the Uráons, an open space for a dancing ground, called by the Bhuiyás the *darbár*; and near it the "bachelors' hall," a separate house for the young men, which is called the *Dhángar bássa* or *Mandarghar*, as here the young men, *dhángar*, must all sleep at night, and here the drums, *mandar*, are kept. Some villages have a *Dhángarin bássa*, or house for maidens; which, strange to say, they are allowed to occupy without any one to look after them. They appear to have very great liberty; and slips in morality, as long as they are confined to the tribe, are not much heeded. Whenever the young men of the village go to the *darbár* and beat the drums, the young girls join them there, and they spend their evenings dancing and enjoying themselves without any interference on the part of the elders. The Bhuiyá dances have their peculiar features, but, compared with the lively and graceful movements of the Kols, they are very tame performances. The men have each a rude kind of tambourine. They march round in a circle, beating these, and singing a very simple melody in a minor key on four notes. The women dance opposite to them, with their heads covered, and bodies much inclined, touching each other like soldiers in line, but not holding hands or wreathing arms like the Kols. The dances, when confined to the people of the village, are regarded as mere rehearsals. The more exciting and exhilarating occasions are when the young men of one village proceed to visit the maidens of another village, or when the maidens return the call. The young men provide themselves with presents for the girls, generally consisting of combs for the hair and sweetmeats; and going straight to the *darbár* of the village they visit, they pro-

claim their arrival loudly by beating their drums or tambourines. The girls of that village immediately join them. Their male relations and neighbours must keep entirely out of view, leaving the field clear for the guests. The offerings of the visitors are now gallantly presented and graciously accepted, and the girls at once set to work to prepare dinner for their beaux; after the meal they dance and sing and flirt all night together, and the morning dawns on more than one pair of pledged lovers. Then the girls, if the young men have conducted themselves to their satisfaction, make ready the morning meal for themselves and their guests; after which the latter rise to depart, and, still dancing and playing on the drums, move out of the village, followed by the girls, who escort them to the boundary. This is generally a rock-broken stream with wooded banks; here they halt, the girls on one side, the lads on the other, and to the accompaniment of the babbling brook sing to each other in true bucolic style. The song on these occasions is to a certain extent improvised, and is a pleasant mixture of raillery and love-making. The song ended, the girls go down on their knees, and bowing to the ground, respectfully salute the young men, who gravely and formally return the compliment, and they part. The visit is soon returned by the girls. They are received by the young men in their *darbár*, and entertained, and the girls of the receiving village must not be seen.'

Gonds.—Next in influence to the Bhuiyás come the Gonds, also a Dravidian tribe, who inhabit the south of Bonái bordering on the State of Bámrá in the Central Provinces. Two members of this tribe, called respectively *dandpát* and *mahápátra*, hold fiefs on terms of military service under the chief. The Gonds in Bonái have become thoroughly Hinduized, and know no language but Uriyá. They hold an inferior social position and rank with the low castes of Doms and Ghásís. Number in Bonái, 2809. A detailed notice of the Gonds is given in the *Central Provinces Gazetteer*; and they are again alluded to *post*, pp. 231–232.

Jhoras.—Colonel Dalton includes among the Dravidians 374 Jhorás, who are believed to be of Gond extraction. Their employments are gold-washing, boating, and fishing, in pursuance of which they live during the dry weather in temporary huts on the sands of the Bráhmaní river.

Kandhs.—A small sprinkling of the Kandh tribe, so long infamous for their practice of human sacrifice and female infanticide, is found

in Bonái. They probably immigrated from the Orissa State of Bod, but have long occupied a servile position in Bonái as farm labourers, and have lost all the typical characteristics of their race. Number, 521.

The KOLARIAN tribes of Bonái all speak dialects of Ho or Mundá, except the Kisán or Nágeswar, who use Uriyá. They represent themselves as immigrants from Chutiá Nágpur Proper, or from Singbhúm. They are worse looking and worse off than their brethren in those Districts, and are probably the wilder members of the tribe, who have retreated before the advance of civilisation.

The HINDU population of Bonái consists for the most part of well-known castes, and requires no special comment. The Bráhmans, numbering 643, are cultivators and farmers. They employ a large number of the Gándás and other low castes as farm labourers, and treat these servants with studied indignity. The mere presence of a Gándá is regarded as pollution, and no Bráhman will enter the *gándá párá*, or quarter of the village which is allotted to that caste.

KALITAS.—The most noteworthy caste among the Hindus of Bonái is the Kalíta (called Kulta in the Census Report), which numbers 724. They are peculiar to Sambalpur in the Central Provinces, Bonái, and Assam, and occupy in all three places a very similar position as most respectable and substantial cultivators. In Assam they are considered a pure caste, ranking next to Káyasths, and are therefore in great request as house servants. The Kalítas of Bonái are stated to resemble in appearance those of Assam, both having markedly Aryan features, with hazel or grey eyes. Ráma Chandra, the seventh Avatár of Vishnu, is the favourite deity of the caste. The Bonái Kalítas call themselves Rámánandiás, followers of the Vishnuvite teacher of the thirteenth century who proclaimed the equality of castes. But they also worship at a temple erected to Rádhá and Krishna by a Rájá of Bonái, who appears to have been a votary of the love-worship introduced in 1520 by Vallabha-Swámi. The elders of the caste say that they came originally from Mithilá, which they left in the days of Ráma, and settled in Sambalpur. Six generations ago they emigrated from Sambalpur into Bonái, where they have remained ever since. Looking to the resemblances in features, social status, and religion, that exist between the Kalítas of the South-West Frontier and of Assam,

Colonel Dalton is of opinion that there is some ethnological connection between the two.

The following notice of the Bonái Kalítas is taken from Colonel Dalton's *Ethnology of Bengal*:—'They form a considerable portion of the agricultural population of Sambalpur, and appear as the best cultivators and most substantial people in Bonái. I found them occupying villages together with Gonds and Kandhs; but these, the probable representatives of the aborigines of the place, had nearly all fallen into the position of farm servants to the Kalítas, who had large, substantial, well-stocked farm-yards, and very comfortable houses. I was freely admitted into their domiciles, and the women and children were all presented to me. They afterwards came to my tent and sat there. The *pardah* system of excluding females was entirely unknown to them. Though, doubtless, best part Aryan in blood, there is, I think, a slight deterioration arising from admixture with the less comely aborigines. Their colour varies from coffee to tawny yellow. The mouths are well formed, though large; eyes generally large, full and clear, many hazel. I especially observed that many of the fair sex were distinguished by well-marked eyebrows and long eyelashes. The noses are not aquiline or prominent, but there is no remarkable deficiency of nasal bone, though this feature is often inclined towards the pug species. They have straight foreheads, but a want of breadth across the temples which takes from the oval of the face. The men show moustache and beard, but little whisker. They are well proportioned, and about the average height of Hindus in the Lower Provinces. The Kalítas generally allow their girls to grow to maturity before they give them away in marriage. I saw many full-grown spinsters in the villages that I visited.'

Residence of the Raja; Places of Interest, etc.—Bonái Garh, the residence of the chief, occupies a picturesque bend of the Bráhmaní river, in latitude 28° 49′ and longitude 85° 0′, the site being 505 feet above sea-level. The *garh*, or fort itself, has the river on three sides, and is further defended by a high mud wall and moat. Within this enclosure are about 150 houses, including those of the Chief, his court-house and jail. The entire village, both inside and outside of the fort, contains about 300 houses. There is no approach to a regular *bázár*. The inhabitants are the Bráhmans and other retainers of the Rájá; his own family, with its collateral branches, legitimate and illegitimate; a few of the Orissa caste of

Karans who are employed as writers; workers in brass and pewter, potters, weavers, and smiths; a substratum of low castes, such as Gándás, Páns, Ghásis, and Doms. The spoken language is Uriyá, and the customs followed are those of the Orissa Province. The business of the Chief's court, however, is conducted in Hindí.

The following classification of villages in Bonái is taken from the Census:—There are 205 villages containing less than two hundred inhabitants; 25 with from two to five hundred inhabitants; and 4 with from five hundred to a thousand inhabitants. Total number of villages, 234.

THE HISTORY OF THE RAJA.—The family of the Chief claim, as is usual, a mysterious and foreign origin. They say that they came from Sakaldwíp or Ceylon, and that the founder of the family was abandoned by his mother under a *kadam* tree. Being thus on the point of falling into the hands of an enemy, the infant was rescued by a peacock, which swallowed him, and kept him in its craw until the danger was past. In gratitude for this service the peacock was adopted as the family crest. In reference to their early connection with the *kadam* tree, they describe themselves as *kadambansi* Rájputs. Looking, however, to their position as rulers over powerful Bhuiyá vassals, who hold the bulk of the land, command the militia of the State, and have even the right of conferring the *tilak* or token of investiture on the Chief, there can be no doubt that the Rájá of Bonái was originally nothing more than the tribal head of the Bhuiyá clan. If Colonel Dalton's theory be correct, that the Bhuiyás formed a portion of the army with which Ráma invaded Ceylon, and were, in fact, the veritable apes of the Rámáyana, it would seem as if the family of the Chief had taken advantage of an ancient legend, to conceal their obviously aboriginal ancestry under the fiction of Cinghalese descent.

The present Rájá of Bonái is insane, and the country is administered by his son, Tikáit Dayánidhí Deo, who has received the title of Bahádur for his services as manager. The term *tikáit* means recipient of the *tiká* or mark of investiture, and is applied to the son of the Chief. The family live in good style, and are not in debt. They say themselves that the net income of the State does not amount to more than Rs. 5000 (£500) per annum. Their expenses, however, must largely exceed this, as they dress well, keep two elephants and several horses, and, in spite of their marked aboriginal features, have married into good Rájput families. The

gross income of Bonái is returned in the Report of the Administration of Bengal for 1872-73 at Rs. 6000 (£600) a year; but the State has never come under direct management, and this estimate cannot be regarded as trustworthy.

THE MATERIAL CONDITION OF THE PEOPLE of Bonái is reported to be fairly prosperous. The social customs followed are those of the Orissa Province. The dress of the better class of girls consists of a long silk scarf called *kaupin*, wound round the loins; if the girl be adult, this also covers the bosom, leaving the legs bare to the hip-joint. The married women wear ampler garments; and on the whole, the Hindus of Bonái, and the best of the Bhuiyá and Gond races, dress very respectably. Women dress their hair neatly with silver ornaments, hair-pins, and pendants. Colonel Dalton considers that the dress and adornments of some of the young girls are evidently studies from the antique, as represented in temple sculptures.

AGRICULTURE.—The general character of the cultivation in Bonái is the same as in the other Tributary States, and is described in the detailed Accounts of Gángpur and Jashpur. The principal crops grown in the State are: Cereals—rice; green crops—*kurthí*, *mug*, *rahar*, *birhí*, *barai*, *bodi* or *rambhá*; oil-seeds—*til*, *sarishá*, and *sargujiá*.

RICE CULTIVATION.—Three regular rice crops are grown in Bonái,—*gorá dhán* or highland rice, autumn rice, and winter rice. Highland rice or *gorá dhán* is sown at the commencement of the rains in June or July, and reaped in September. In good seasons this crop will yield thirteen or fourteen *maunds* of paddy for every *maund* of seed sown. In a bad year, or under careless tillage, the out-turn is not more than four or five times the amount of seed. Four varieties of rice are grown in the *gorá* crop, viz. *padma dám*, *sánkrá*, *sáriá*, and *kánchi*. The autumn rice crop is sown in June on the higher levels of the terraced slopes, and reaped in October. The eight principal varieties of autumn rice are as follow:—(1) *Kusma*, (2) *karanga*, (3) *káládánr*, (4) *bhuska*, (5) *chinguri*, (6) *jhalri*, (7) *malbamhní*, and (8) *kánti kani*. The winter rice is grown on the lower terraces and in the drainage hollows. It is sown in July in a nursery, and subsequently transplanted. The crop is reaped in November. This crop is estimated to yield from eight times to ten times the amount of seed sown. The twenty principal varieties of winter rice are as follow:—(1) *Nripati bhog*, (2) *chhátuwárí*, (3)

baigun mánji, (4) *rangraisri*, (5) *brindaisál*, (6) *kapursál*, (7) *jhunká tamariá*, (8) *jhuri tamariá*, (9) *muktá keri*, (10) *prasád bhog*, (11) *pathri*, (12) *kubji mahárájá*, (13) *dubráj bhog*, (14) *kala kanhu*, (15) *soná khariá*, (16) *sítá bhog*, (17) *chinguri champá*, (18) *champá kas*, (19) *baidnáth*, and (20) *bar rasi*.

The three foregoing crops are raised by the ordinary methods of tillage in vogue in the Chutiá Nágpur Division. A fourth rice crop, called *dáhi dhán*, is grown on forest land by the nomadic hill tribes. For this no ploughing is required, but the trees are cut down and burned on the land, and the ashes are mixed up with the surface soil. The seed is put in as soon as the rain commences. The out-turn of the *dáhi* crop is from forty to forty-five times the amount of the seed; and it is not surprising that the forest tribes cling to this mode of cultivation with considerable tenacity. After two years, however, the land is exhausted, and a fresh piece must be prepared.

Other Crops.—The most productive of the pulses is *birhi*, which is said to yield a fortyfold return under favourable circumstances. *Kulthi* and *mug* give an out-turn of from twenty-five to thirtyfold, *barái* sixteenfold, and *bodi* or *rambhá* from ten to twelvefold. The pulse called *arhar* or *rahar* is grown on hill-sides by the wilder tribes, whose principal crop it forms. The oil-seeds—*til*, *sarishá*, and *sargujiá*—are grown plentifully; and oil is also extracted from the *kúsum* and *mahuá* trees.

Out-turn of Crops.—Under this head no trustworthy statistics are available. No regular land measures are known in Bonái; that is, the local unit of measurement has no reference to any definite superficial area, but only to the quantity of seed which would usually be sown on the land. Thus a *khandi* of land is the amount of land which should receive a *maund* of seed, an amount which obviously varies with the crop, season, and soil. The Regent's bailiff, however, estimates that from six to seven *khandis* of land, corresponding very roughly to about six or seven standard *bighás*, may be cultivated with one plough and yoke of oxen. The average yield of the autumn crop on such an area would be about twenty *maunds*, or fourteen and a half hundredweights, value Rs. 10 (£1, 0s. 0d.); while the produce of the winter crop would be from thirty to thirty-five *maunds*, or from twenty-two to twenty-five hundredweights, value Rs. 13 (£1, 6s. 0d.). Taking this to be approximately correct, it would appear that a standard *bighá* produces on an average about

three *maunds* or six hundredweights per acre for the autumn crop, and five *maunds* or eleven hundredweights for the winter crop.

CONDITION OF THE CULTIVATORS, ETC.—Agricultural holdings are assessed on the number of *háls* or ploughs that they contain. The local *hál* of Bonái is very large, containing seventeen *khandís*, each of which is somewhat larger than a standard *bighá*. The rate of rent is fixed by custom at Rs. 2. 8. 0 (5s.) in money, and six and a half *káts* or *maunds* of produce, for each plough of land. A holding of ten ploughs or more in extent would be considered a large one, anything below two ploughs a very small one. The cost of the implements and cattle required to cultivate one plough of land is returned at about Rs. 12 (£1, 4s. 0d.), if the ploughing is done by bullocks. If, however, buffaloes are used, the initial outlay is nearly twice as large.

THE DOMESTIC ANIMALS are oxen, buffaloes, cows, elephants, goats, sheep, and pigs. The Commissioner reports (1873) that an ordinary cow sells at from Rs. 4 to Rs. 5 (8s. to 10s.); a pair of oxen at from Rs. 10 to Rs. 11 (£1 to £1, 2s. 0d.); and a pair of buffaloes at from Rs. 20 to Rs. 22 (£2 to £2, 4s. 0d.). A score of sheep fetch from Rs. 10 to Rs. 11 (£1 to £1, 2s. 0d.); a score of kids six months old, Rs. 10 (£1, 0s. 0d.); and a score of full-grown pigs, Rs. 20 (£2, 0s. 0d.).

WAGES AND PRICES.—Rates of wages in Bonái are still determined by custom, nor have money payments been yet introduced. An agricultural day-labourer receives two *sers* of rice per diem; a woman gets only a *ser* and a half. The price of the best cleaned rice is returned by the Commissioner in 1873 at 27 *tambis* or *sers* for the rupee, or 4s. 2d. per cwt.; of common rice, 34 *sers* for the rupee, or 2s. 1d. per cwt.; and of unhusked coarse paddy, 108 *sers* for the rupee, or 1s. 0½d. per cwt.

POLICE.—The police organization of the State of Bonái is purely indigenous. In a foregoing paragraph it has been pointed out that the feudal tenures in the north of Bonái are in the hands of the Bhuiyá clan, while the similar tenures of the south are held by Gonds. These feudatories form a sort of rural militia, and perform all the police work of the State. The recognised head of the Bhuiyá clan has the title of *sáont*, and holds twelve villages for a quit-rent of Rs. 18. Under him are a number of village head-men, called *náiks*. At the head of the Gonds, again, are two holders entitled the *dandpát* and *mahápátra*, with a large body of *páiks* and *náiks* as their subordinates.

If the Rájá be called upon by Government to furnish a contingent for actual service, it is the duty of the *sáont*, *dandpát*, and *mahápátra* to muster their subordinates for the purpose. At the time of the Keunjhar outbreak in 1868, the rural levy from Bonái amounted to a dozen matchlock-men, and between forty and fifty archers. For his services on this occasion, the title of Bahádur was conferred by the Governor-General on the Tikáit of Bonái; and the *sáont*, *dandpát*, and *mahápátra* were presented with swords and shields.

In 1871, thirty-five criminal cases were reported in Bonái, and fifty-three persons were arrested, of whom forty-four were convicted by the Regent. Twelve civil suits were pending at theend of 1870, and five more were instituted during 1871. Of these seventeen suits, eleven were for arrears of rent, three on account of land disputes, and three for agricultural loans without bond. Sixteen were disposed of by the Regent in 1871, and one was pending at the end of the year.

CHANG BHAKAR STATE.

(2) THE STATE OF CHANG BHAKAR lies between 23° 29′ 0″ and 23° 55′ 30″ north latitude, and 81° 37′ 0″ and 82° 23′ 30″ east longitude. It forms the extreme western point of the Chutiá Nágpur Division, projecting like a spur into the territory of the independent State of Rewá, which bounds it on the north, west, and south. On the east, it is bounded by the Tributary State of Koreá, of which, until 1848, it was a feudal dependency. It contains an area of 906 square miles, with 100 villages, 1929 houses, and a total population of 8919 souls, of whom 2728 or 30·6 per cent. are Hindus; 34 or 0·4 per cent. are Muhammadans; and 6157 or 69·0 per cent. belong to other religions not separately classified. The proportion of males in the total population is 50·4 per cent.; average number of persons per square mile, 10; average number of villages per square mile, ·11; average number of persons per village, 89; average number of houses per square mile, 2; average number of persons per house, 4·6. Cháng Bhakár first came under the authority of the British Government in 1819, when it was included in the agreement ratified with the Chief of Koreá. In 1848 the State was separately settled, the tribute being fixed at Rs. 386. 3. 0 (£38, 12s. 4d.) a year. The gross revenue of the State is returned at about Rs. 3000 (£300).

THE GENERAL ASPECT of Cháng Bhakár is that of a dense and tangled mass of hills, ravines, and plateaux, covered with *sál* jungle, and dotted at long intervals with small villages. The most prominent of the hill ranges takes a serpentine sweep from north-east to south-west, and rises in occasional peaks to more than three thousand feet above sea-level. The scenery of the interior of the country is, for the most part, monotonous. Hill after hill repeats the same general outline, and is clothed with the same sombre masses of *sál* foliage. Portions, however, of both northern and southern frontiers rise into bold cliffs above the undulating table-land of Rewá, and seem to present an almost inaccessible barrier to a hostile advance. Notwithstanding the great strength of the natural defences of the country, it suffered so seriously in former days from Marhattá and Pindárí inroads, that the Chief granted eight of his frontier villages to influential Rájputs of Rewá, to secure their co-operation against these marauders. From lapse of time, however, and neglect to resume these tenures, they have now passed permanently to the Rewá State.

HILL AND RIVER SYSTEM.—The principal peaks in Cháng Bhakár are thirty-three in number, as follow:—(1) Murergarh, height 3027 feet; (2) Jalia, 2833 ft.; (3) Khurm, 2782 ft.; (4) Mathwar, 2735 ft.; (5) Raksel, 2720 ft.; (6) Selá, 2704 ft.; (7) Bomhan, 2680 ft.; (8) Charhá, 2665 ft.; (9) Raksá, 2654 ft.; (10) Gorátont, 2670 ft.; (11) Perlá, 2603 ft.; (12) Ara, 2592 ft.; (13) Katarrá, 2576 ft.; (14) Kurchu, 2541 ft.; (15) Jhámpi, 2536 ft.; (16) Dughí, 2523 ft.; (17) Maráon, 2505 ft.; (18) Larangí, 2481 ft.; (19) Kumhar, 2447 ft.; (20) Katreghí, 2417 ft.; (21) Umruhá, 2391 ft.; (22) Tangarh, 2387 ft.; (23) Basin, 2387 ft.; (24) Babhá, 2279 ft.; (25) Chamkí, 2260 ft.; (26) Kudrá, 2233 ft.; (27) Supkoná, 2188 ft.; (28) Naktá, 2132 ft.; (29) Karamghát, 2131 ft.; (30) Bhakarmá, 2113 ft.; (31) Roke, 2049 ft.; (32) Háthi, 2017 ft.; (33) Parbel 2002 ft.

There are only two rivers in Cháng Bhakár—the Banás and the Néur. Both rise in the range of hills which separates Cháng Bhakár from the State of Koreá. The Banás runs west into Rewá, and the Néur takes a north-easterly course into the same State. Both are mere hill streams with rocky beds and frequent rapids. There are no boats in use, and river traffic is unknown.

FORESTS.—Cháng Bhakár contains an enormous area of *sál* forest, which is largely resorted to during the hot weather as a grazing

ground for cattle. A tax imposed on all cattle entering the country for this purpose forms the principal source of the income of the Rájá.

FERÆ NATURÆ.—Tigers, bears, leopards, wild elephants, and many varieties of deer abound in Cháng Bhakár. A large number of elephants were recently captured under arrangements with Government by the Regent of Sargújá; but before this, their ravages were so serious as to cause the entire abandonment of numerous village sites.

POPULATION.—At the time of the Topographical Survey, the population of Cháng Bhakár was estimated by Major G. C. Depree at 9918 souls, this total being arrived at by counting the houses, and allowing an average number of six inhabitants to each house. In 1872 a more exact Census was taken, under the supervision of the Chief, by enumerators appointed and paid by him. The total population thus ascertained was 8919 souls, inhabiting 1929 houses. The number of males is 4498, and of females 4421; the proportion of males in the total population being 50·4 per cent.; and the density of the population throughout the State, 10 per square mile. Classified according to age, the Census gives the following results:—Hindus—under twelve years of age, males 539, females 421; above twelve years, males 854, females 914. Muhammadans—under twelve years of age, males 6, females 9; above twelve years, males 11, females 8. Other sects—under twelve years, males 1136, females 1069; above twelve years, males 1952, females 2000. Total—under twelve years, males 1681, females 1499; above twelve years, males 2817, females 2922.

ETHNOLOGICAL CLASSIFICATION.—Classified according to race, the Census returns of Cháng Bhakár show the following results:—Kolarian aborigines, 3195, or 35·8 per cent. of the total population; Dravidian, 2955, or 33·1 per cent.; semi-Hinduized aborigines, 1459, or 16·3 per cent.; Hindus, 1276, or 14·3 per cent.; Muhammadans, 34, or 0·4 per cent. Total of the last three classes, 2769, or 31·0 per cent. of the entire population. The foregoing figures are arranged by Colonel Dalton, the Commissioner of Chutiá Nágpur, on his own system of race classification, which differs slightly from that adopted for the whole of Bengal in the Census Report of 1872. The religious divisions of the people, as ascertained by the Census, have been given in the first paragraph of this detailed Account of Cháng Bhakár.

The GONDS, who number 2754, form the most influential race in the State, and Cháng Bhakár was formerly included in the tract described on old maps as Gondwáná. The Dravidian races are, however, slightly outnumbered by the Kolarians.

THE MUASIS OR KURUS.—Among the latter tribes the most noteworthy are the Kurs, Kurkus, or Muásis, recorded in the Census returns under the name of Kurus. These people are identified by Colonel Dalton with the Kurs of Betúl, Hoshangábád, and Nimár, in the Central Provinces. The following passage is quoted from his *Ethnology of Bengal*, to display the nature of the evidence on which this identification rests:—'In the appendix to the Essay on the Tribes of the Central Provinces, by the late Rev. S. Hislop, published since his death by Sir R. Temple, the Kur tribe of Gáwílgarh is spoken of as Kurkus, in another place they are called Kurs; but it is noted that those who live on the Mahádeva hills prefer to be called Muási. Now, leaving Sargújá and passing into Koreá and Cháng Bhakár, we at once find ourselves among the Muásis, who are there usually called Mawási Kols; and thus we trace a well-defined thin line of the race all through Gondwáná, and right across the continent till we come among the Bhíls. There is a *parganá* in Rewá, called Marwasi, from which, perhaps, the name is derived; but Mr. Hislop suggests its derivation from the *mahuá* tree (Bassia latifolia), and their own legend confirms this.

'Captain W. S. Samuells, Assistant-Commissioner, Chutiá Nágpur, has favoured me with some interesting information regarding the Muásis, obtained by him whilst recently employed in laying down the boundary between Rewá and Bengal. Their tradition of origin takes us again to the serpent race. Some time after the creation of the world, there issued from the earth a male and female, Nága Bhuiyá and Nága Bhuiyáin; that is, evidently, the earth serpent and his wife. They had power over, and worshipped, nine demons, whose names, as pronounced by the Muásis, are given below. They are apparently all taken from the Hindu mythology. The *1st*, called *Barhoná*, is, no doubt, Varuná, the spirit of the waters; the *2d*, *Andhiar*, the spirit of darkness; the *3d*, *Rakas* (Rákshasas), the demon of the forest; the *4th*, *Chitáwur*, which I do not recognise; the *5th*, *Pát*, the spirit of the mountain; the *6th*, *Danu*, are Dánawas, the sons of Dánu, described in the *Puránas* as Asúrs, enemies of the gods and subordinates of the great serpent king Básuki; the *7th*, *Bhainsásúr*, the buffalo demon; the *8th*, *Agin*,

probably for Agni, the fire demon; and 9*th*, *Kolára*, not found in the sacred books—perhaps a special Kol demon. The Nága and his wife, after living many years on the earth's surface, had a son, which was apparently what they had been waiting for, as on the birth of the child they wrapped it in a sheet, left it under a *mahuá* tree, and disappeared. The child was found and taken to the Rájá of Kanauj, who gave it the name Mahwásí, and adopted it. The boy grew up, and became the father of two sons, to whom the Rájá gave the country called Ganjár. This they held for many years, paying tribute to the Kanauj ruler; but they multiplied and grew proud, and refused to pay the accustomed tribute, on which the Rájá gave their country to two warriors from Kálinjar, named Apla and Adal. These made war on the Muásis, subjugated them, and brought the leaders bound before the king, who caused a loaded *banghi* to be laid across the shoulders of each, and pronounced sentence that they and their descendants were thenceforth for ever to bear burdens. It is evident that this is another version of the legend contained in the annals of the Chutiá Nágpur Nágbansí family, quoted in the Statistical Account of Lohárdagá District (vol. xvi. pp. 444–445). In both we find the snake father, the deserted child, and the doom to burden-bearing, showing the alien origin of the tradition, and the devices adopted by the foreigners to reconcile the aboriginal races to a perpetual condition of servitude. We learn from the essay of the Rev. S. Hislop that the chief objects of adoration among the Muásis of the Central Provinces are the sun and the moon. They also worship at the shrine of Sultán Sakada, whom they suppose to have been a king among them in former times. The Muásis of Berár, and in the western Tributary States of Chutiá Nágpur, worship Bhaváni, a name of Durgá, and Gansám or Ghanasyáma. The latter is a name of Krishna; but the Gansám of the Muásis and Gonds is said to have been formerly a Gond chief, who was devoured by a tiger at an early age, just after his marriage. Cut off at such a moment, it was unreasonable to suppose that his spirit would rest. One year after his death he visited his wife, who conceived by him; and the descendants of this ghostly embrace are, it is said, living to this day at Amodah in the Central Provinces. He, about the same time, appeared to many of his old friends, and persuaded them that he could save them from the maws of tigers and other calamities, if his worship were duly inaugurated and regularly performed. In consequence of this, two festivals in

ne year were established in his honour; but he may be invoked at any time, and in all sicknesses and misfortunes his votaries confidently appeal to him. The *baigá*, or village priest, is always the medium of communication; but he assembles the people to aid him in the invocation. Musical instruments are produced, dancing commences, and the invocation to the spirit is chaunted until one or more of the performers manifest symptoms of demoniac possession, by wild rolling of the eyes and involuntary spasmodic action of the muscles. The affection appears contagious, and old women and others, who have not been dancing, become influenced by it in a manner that is horrible to behold. Captain Samuells, who frequently witnessed the incantation, is confident that no deception whatever is practised. Each person seized, or exalted, loses for a time all self-control; the body, limbs, and neck are worked in the most exhausting manner, till the *baigá* interposes and relieves the victim. The affection, says Captain Samuells, comes on like a fit of ague, lasting sometimes for a quarter of an hour, the patient or possessed person writhing and trembling with intense violence, especially at the commencement of the paroxysm. Then he is seen to spring from the ground into the air, and a succession of leaps follow, all executed as though he were shot at by unseen agency. During this stage of the seizure, he is supposed to be quite unconscious, and rolls into the fire, if there be one, or under the feet of the dancers, without sustaining injury from the heat or pressure. This lasts for a few minutes only, and is followed by the spasmodic stage. With hands and knees on the ground, and hair loosened, the body is convulsed, and the head shakes violently, whilst from the mouth issues a hissing or gurgling noise. The patient next evincing an inclination to stand on his legs, the bystanders assist him and place a stick in his hand, with the aid of which he hops about, the spasmodic action of the body still continuing, and the head performing by jerks a violently fatiguing circular movement. This may go on for hours, though Captain Samuells says that no one in his senses could continue such exertion for many minutes. When the *baigá* is appealed to, to cast out the spirit, he must first ascertain whether it is Gansám himself, or one of his familiars, that has possessed the victim. If it be the great Gansám, the *baigá* implores him to desist, meanwhile gently anointing the victim with butter; and if the treatment is successful, the patient gradually and naturally subsides into a state of repose, from which he rises into conscious-

ness, and, restored to his normal state, feels no fatigue or other ill effects from the attack.

'In many of their social customs, the Muásis of the western Tributary States and of Rewá conform to Hinduism; in some they have adopted Gond practices. Amongst other notions which they have taken from the Hindu model, is that of the wife not eating with the husband, but satisfying herself with what he leaves. It is singular how readily this Hindu fashion, so degrading to the woman, is followed. Some of the Hindu customs after childbirth, as ceremoniously giving the first food to the child, shaving its head, etc., they profess to have adopted, but without the assistance of Bráhmans, who have not yet intruded on the functions of the *baigá*. With the view of ascertaining correctly what are the marriage customs of the Muásis, Captain Samuells handsomely offered to dower a young lady if a wedding could be improvised; and a well-matched pair, whose course of true love had been hitherto baffled by their poverty, joyfully availed themselves of the opportunity. Captain Samuells has kindly favoured me with a note of the result, from which I take the following:—The proposal must emanate from the father of the girl, whose duty it is to discover a bridegroom as soon as his daughter becomes marriageable. We may presume that he consults his child before he makes any overtures in her behalf, and knows well the house to which her inclination would guide him. If the offer is favourably received, the father of the selected swain visits the proposer, sees the girl, and leaves his first offering at the shrine of her beauty in the form of gallons of rice beer. The contracting parties then agree as to the guerdon that is to be paid to the father of the girl; this is not paid in cattle, as in Singbhúm, or in cash, but in rice, and four *maunds* of grain are deemed a very fair sum, so cheap are women held. The girl's father then invites his friends to a feast, and announces the engagement; and the next stage is the solemn delivery of the stipulated bonus in rice. This is brought and measured out by the groom's best man; and it is the privilege of the bridesmaids to thwart the proceedings by pilfering from the heap, and the best man and his friends have to make occasional raids after the girls, who, if caught, pay penalty as bridesmaids should. The marriage ceremony takes place eight days after the delivery of the rice. In the evening, the bridegroom's cavalcade proceeds to the bride's residence, his gallant comrades all mounted and careering on hobby-horses made of bamboos, except one warrior, who be-

sides a representation of an elephant. The groom, however, is borne on the shoulders of his best man, clad all in white, and crowned with a chaplet of reeds. They halt at a short distance from the bride's house, and there await her party. Presently emerges a troop of girls, all singing, headed by the mother of the bride, bearing on her head a vessel of water, surmounted by a lighted *chirágh* (lamp). When they get near enough to the cavaliers, they pelt them with balls of boiled rice, then coyly retreat, followed of course by the young men; but the girls make a stand at the door of the bride's house, and suffer none to enter till they have paid toll in presents to the bridesmaids. The party is now received by the bride's brother, who appears with offerings of water and food. The bridegroom dismounts and seats himself on the ground, and the bride's mother coming forward, stuffs between his jaws five mouthfuls of cooked food. She then washes his mouth, gives him a kiss, and invites him to go inside; but here the best man interposes, demanding guerdon, and till this has been paid refuses to allow the bridegroom to advance a step. In the inner courtyard a bower is constructed of leafy branches of the *sál* tree, supported on a framework of bamboos. In the centre is the *bhanwar*, here represented by a bamboo post passing through the canopy, round which the bride and bridegroom have to make a certain number of revolutions. It rises from a platform, on which mats made of fresh green leaves are spread for the young couple and their chief supporters. The bridegroom, on entering the courtyard, is conducted by the women to the inner apartments and presented to the bride; then, with their garments tied together, they are both led out and seated in their places in the bower. At this time some of the young men are invited to go inside to partake of a repast prepared for them, and whilst they are so engaged, the two fathers wash the feet of the young couple. There is then a pause in the ceremonies, of which the lively bridesmaids avail themselves to pour on the unfortunate bridegroom a torrent of not very delicate chaff. Further preparations are now made for the *bhanwar* ceremony. A vessel full of water and a lighted lamp are placed near the pole, and also a curry-stone, on which is arranged seven little heaps of rice and turmeric. When all is ready, the chief bridesmaid and best man lead the young couple once round the post, then leave them to perform the remainder of the revolutions themselves; and each time as they approach the curry-stone, the bridegroom causes his bride to kick

away one of the heaps of rice and turmeric. When the seventh is knocked off, the best man seizes the pole and violently shakes it, and on this the people all exclaim, "It is done!" The wedded pair are then taken inside, and after spending some time together, come out to receive the congratulations of their friends, and retire again to the chamber prepared for them. Next morning all adjourn to the camp of the *barát*, the bridegroom's party, where a breakfast is provided by the father of the bride.'

HISTORY OF THE RAJA; PLACES OF INTEREST, ETC.—The Bhaya or Chief of Cháng Bhakár is connected with the Koreá family, being descended from Gurául Sinh, a younger brother of Rájá Gharib Sinh, the grandfather of the present Rájá of Koreá. The Koreá family called themselves Chauhán Rájputs; but Gurául Sinh is said to have been the son of Nat Rái Rájá by a *phúl behái*, or left-handed marriage, and the Cháng Bhakár line are therefore of doubtful legitimacy. The residence of the present Chief, who is called Bhaya Balabhadra Sinh, is at Janakpur, in latitude 23° 43′ and longitude 81° 50′. On three sides, the village is surrounded by forest-clad hills, but on the north, the country slopes down to the valley of the Banás river. The river itself, though distant only a mile, is concealed from view by an intervening stretch of jungle. The Bhaya's house is a double-storied range of mud buildings enclosing a court-yard. When administering justice, the Chief ordinarily sits on a *chabútra* or platform under a wide-spreading *bar* tree. The village of Janakpur is a collection of wretched huts, huddled together in the rear of the Chief's house. A lock-up is maintained, and three prisoners were in confinement at the end of 1871.

The following classification of villages in Cháng Bhakár State is taken from the Census Statement:—There are 88 villages, containing less than two hundred inhabitants; and 12 with from two to five hundred inhabitants. Total number of villages, 100.

In 1870-71, Captain W. L. Samuells, when employed as Boundary-Commissioner on the frontier of Cháng Bhakár and Rewá, discovered the remains of extensive rock-cut excavations near the village of Harchoka on the Muwáhi river, close to the northern frontier of Cháng Bhakár. A minute description of these excavations, which Captain Samuells supposes to be temples, with probably monasteries attached, is given in vol. xl. Part I. of *The Journal of the Asiatic Society of Bengal*. Without entering on any speculations as to the precise origin and religious significance of the Harchoka

rock-cuttings, it may safely be concluded that these remains, together with the fine old mango groves which are found here and there in the heart of the jungles, were the work of a more civilised race than the present inhabitants of Cháng Bhakár. The Kols and Gonds neither build temples nor plant mango groves; and the existence of such remains would seem to point to either a previous Aryan occupation of the State, or to the ascendancy of one of the highly civilised Central Indian Gond kingdoms, which were swept away by the Marhattás towards the end of the eighteenth century.

MATERIAL CONDITION OF THE PEOPLE.—The aboriginal races of Cháng Bhakár are generally poor, and their crops barely suffice for the actual requirements of their families. They produce, however, all necessaries themselves, with the exception of salt. The working dress of these races is usually little more than a waist-cloth; but on festivals, the Kolarians appear in clean white clothing, while the Gonds dress in colours. Although this difference is striking at first sight, the two races have more nearly coalesced in habits and customs in Cháng Bhakár than in any other locality where they have met. The Hindus of Cháng Bhakár are generally well dressed; and the better classes of all castes and tribes wear quilted garments of dark-coloured cotton, and caps to match, covering the ears.

ROADS.—Two hill passes lead into Cháng Bhakár from the north, one near Harchoka, and the other at Kámárji. From these points, two jungle roads converge and meet at Berási, in the centre of the State. Thence they again diverge, one leaving Cháng Bhakár by the main pass of Tiloti on the west, while the other turns to the south by way of Bargáon.

POLICE, ETC.—There are no regular police in Cháng Bhakár, and no information is available as to the organization of any indigenous village watch in the State. In 1871, 16 criminal cases were reported in Cháng Bhakár, and 19 persons were arrested, of whom 12 were convicted by the Chief. Four civil suits were pending at the end of 1870, and three more were instituted during 1871. Of these seven suits, three were for bond debts, three on account of agricultural loans without bond, and one was a land dispute. Six were disposed of by the Chief in 1871, and one was pending at the end of the year.

GANGPUR STATE.

(3) THE STATE OF GANGPUR lies between 21° 47′ 5″ and 22° 32′ 20″ north latitude, and 85° 34′ 35″ and 85° 10′ 15″ east longitude, and forms the southern portion of the group of Tributary States under the Commissioner of Chutiá Nágpur. It is bounded on the north by Lohárdagá District and the Tributary State of Jashpur; on the south by Bonái, Sambalpur, and Bámrá; on the east by Singbhúm; and on the west by Ráigarh in the Central Provinces. It contains an area of 2484 square miles, with 601 villages, 13,977 houses, and a total population of 73,637 souls, of whom 28,192 or 38·3 per cent. are Hindus; 231 or 0·3 per cent. are Muhammadans; and 45,214 or 61·4 per cent. belong to other religions not separately classified. The proportion of males to the total population is 51·3 per cent.; average number of persons per square mile, 30; average number of villages per square mile, 0·24; average number of persons per village, 123; average number of houses per square mile, 6; average number of persons per house, 5·3. The State yields its Rájá an annual income of about Rs. 20,000 (£2000), and pays a tribute to Government of Rs. 500 (£50). The present Chief, Rájá Raghunáth Sikhar, is (1875) suspended and under arrest at Ránchi, for having been concerned in the murder of two women as reputed witches. The estate is in charge of the Ráni, and the judicial and police duties of the Rájá are carried on by two of the most influential *jágírdárs* of Gángpur.

HISTORY.—Gángpur, together with Bonái and the rest of the Sambalpur group of States already referred to, was ceded to the British Government by the Treaty of Deogáon in 1803, with Raghují Bhonsla, Rájá of Nágpur, to whom it was restored by a special agreement in 1806. It reverted to the British Government under the provisional engagement concluded with Madhují Bhonslá (Apá Sáhib) in 1818, and was finally ceded by the treaty of 1826.

GENERAL ASPECT.—Gángpur consists of a long, undulating table-land, about 700 feet above the sea, dotted here and there with hill ranges and isolated peaks, which rise to a height of 2240 feet. In the northern part of the State, the descent from the higher plateau of Chutiá Nágpur is gradual; but on the south, the Mahávíra range springs abruptly from the plain in an irregular wall of tilted and disrupted rock with two flanking peaks, forming the boundary

between Gángpur and the State of Bámrá in the Central Provinces. The tutelar deity of this hill is a favourite object of worship with the Bhuiyás and other aboriginal tribes, and offerings to him are made in the form of a stone in the *sara* or sacred grove at the foot of the hill. The general character of the scenery is the same as in the other tracts of country which lie on the 700-feet level below the central plateau of Chutiá Nágpur, and needs no special remark here. The principal hills in Gángpur which have distinctive names are four in number, as follow:—(1) Mau, 1935 feet in height; (2) Ondiabirá, 1455 feet; (3) Bilpahárí, 1333 feet; and (4) Sátparliá, 1341 feet.

Rivers.—The principal rivers in Gángpur are the Ib, which enters the State from Jashpur and passes through from north to south to join the Mahánadí in Sambalpur, the Sankh from Lohárdagá, and the South Kóel from Singbhúm. The two latter meet in the eastern portion of Gángpur, and the united stream, called the Bráhmaní, flows south to fall into the sea in the District of Cattack. The confluence of the Koel and Sankh is the prettiest spot in Gangpur; and it is said by local tradition to be the scene of the amour of the sage Parásara with the fisherman's daughter Matsya Gandhá, the offspring of which was Vyása, the reputed compiler of the Vedas and the Mahábhárata. There is no systematic navigation on either the Bráhmaní or the Ib, but small boats ply on both rivers, and are said to be able during the rains to descend the Ib as far as the Mahánadí.

Minerals.—Diamonds and gold are occasionally found in the sands of the Ib river, and gold-washing is pursued there by Jhorá Gonds on the system described in the detailed Account of Jashpur. There is an extensive coal-field in the estate of Hingír, in the southern portion of Gángpur, but no attempt has yet been made to work it. This coal appears to have been discovered in 1855 by Captain Saxton, who forwarded specimens of it to the Asiatic Society, and expressed his opinion that water-carriage down the Mahánadí would be easy during the rains. I cannot find that any report was made on the quality of the coal. Limestone also occurs in the north of Gángpur, near the road from Ránchí to Sambalpur.

Forests and Jungle Products.—The Hingír estate contains fine stretches of *sál* forest; and although the experiment has never been tried, there is supposed to be no obstacle to prevent logs being floated into the Mahánadí. The chief jungle products of the State are lac,

tasar silk, resin, and catechu, all of which are collected from the jungles by the aboriginal races and impure Hindus, such as Gándás and Ghásís. There is also a large number of edible roots and indigenous drugs, the following thirty being the most important:—(1) *Kántálu*, (2) *Khankandá*, (3) *Tasarduá*, (4) *Basrá* or *Pitálu*, (5) *Kundukandá*, (6) *Kalhiá*, (7) *Cherengá*, (8) *Irbái* or *Nakwá*, (9) *Nágaliá* or *Chiktá*, (10) *Sanlangá*, (11) *Buti*, (12) *Barhá kandá*, (13) *Simal kandá*, (14) *Palsá kandá*, (15) *Khamár kandá*, (17) *Masiá* or *Gharbasrá*, (18) *Chelchachí*, (19) *Sáru*, (20) *Barhálendí sáru*, (21) *Lámgadí sáru* or *Pekchí*, (22) *Sankh sáru*, (23) *Támá sáru*, (24) *Kandmúl* or *Sakarkand*, (25) *Gách-kandmúl*, (26) *Keo kandá*, (27) *Saigá*, (28) *Keshrí kandá*, (29) *Singrá*, and (30) *Sáluk* or *Bent*. Waste lands occupy a large area in Gángpur, but they are not much frequented, as they are in Sargújá, by graziers with large herds of cattle.

FERÆ NATURÆ.—Tigers, leopards, wolves, wild dogs, bison, buffaloes, and all kinds of deer abound in Gángpur, and pea-fowl are very numerous. Out of twenty-five deaths reported from wild animals in 1871, twenty-three were said to be caused by snakes, and only two by beasts of prey. There is a tradition in Gángpur and some of the neighbouring States, as well as in Singbhúm and Palámau, that during the rains an enormous water-snake seizes persons fording the rivers, drowns them, and eats out their brain. No revenue accrues to the State of Gángpur from the wild animals.

POPULATION.—In 1842 the population of Gángpur was roughly estimated at 60,000 souls. A more exact Census was taken in 1872 under the supervision of the Chief, by enumerators appointed and paid by him. The total population thus ascertained was 73,637 souls, inhabiting 13,977 houses. The number of males is 37,751, and of females, 35,886; the proportion of males in the total population being 51·3 per cent., and the density of the population throughout the State, 30 per square mile. Classified according to age, the Census gives the following results:—Hindus—under twelve years of age, males 7053, females 5782; above twelve years, males 7386, females 7971. Muhammadans—under twelve years of age, males 47, females 42; above twelve years, males 64, females 78. Other sects—under twelve years, males 10,706, females 9080; above twelve years, males 12,495, females 12,933. Total—under twelve years, males 17,806, females 14,904; above twelve years, males 19,945, females 20,982. There is a considerable preponderance of

male children over females; but the matter was especially inquired into, and there is no reason to believe that female infanticide is practised.

ETHNICAL CLASSIFICATION.—Classified according to race, the Census returns of Gángpur show the following results:—Dravidian aborigines, 33,110, or 44·8 per cent. of the total population; Kolarian, 12,098, or 16·5 per cent.: total of pure aborigines, 45,208, or 61·3 per cent. of the entire population. Semi-Hinduized aborigines, 9843, or 13·4 per cent.; Hindus, 18,349, or 24·9 per cent.; Muhammadans, 231, or ·3 per cent.; unspecified, 6;—total of the last four classes, 28,429, or 38·6 per cent. of the entire population. The foregoing figures are arranged by Colonel Dalton, the Commissioner of Chutiá Nágpur, on his own system of race classification, which differs slightly from that adopted for the whole of Bengal in the Census Report of 1872. The religious divisions of the people, as ascertained by the Census, have been given in the first paragraph of this detailed Account of Gángpur.

BHUIYAS.—Of the Dravidian races the Bhuiyás are by far the most numerous, amounting in 1872 to 13,828. They are the dominant tribe in most parts of Gángpur, and were probably the earliest settlers in the country, as might be inferred from their holding fiefs under the Rájá, and being the especial priests of the aboriginal gods The current belief is that these local divinities are most readily propitiated by the tribe which has had the longest acquaintance with them; that is, who first colonized the country. The head of the Bhuiyá vassals is Bhagwán *mánjhi* of Tiliá, an estate situated in the north-west corner of Gángpur, and so cut off from the rest of the State by a range of hills, traversed by a narrow and difficult pass, that it appears to belong properly to Jashpur. These hills are the boundary of the Uriyá language, which is spoken throughout the rest of Gángpur to the south of the range, but gives place to Hindí on the north. Bhagwán claims to be the head of the Bhuiyás in Gángpur, and as such to have the sole right of conferring the *tílak* or token of investiture on the Rájá of the State; but the custom of giving the *tílak* is dying out with the growth of Hindu ideas. On the south-east of Gángpur the large estate of Nágra, stretching from the borders of Singbhúm to beyond the Bráhmaní river, and containing one hundred villages, is held by Bálki *mahápátra*, another Bhuiyá feudatory. He pays for his land Rs. 400 (£40) annually, of which one-half is rent and the other half *mángan* or cess, and is bound to

ad with a contingent of armed followers or *náiks*, when summoned his superior lord. Most of his villages are held by these *náiks*, f whom are Bhuiyás, on feudal sub-tenures, similar to that of *mahápátra* himself. In the south of Gángpur, Sibnáth, the *otiá* or military fief-holder of Hingír, has an estate of eighty-ur villages, and boasts that he can travel twenty-four miles in a irect line over his own land without seeing a single house. Both ne and Balrám, the *garhotiá* of Ergá, are bound to render military service, but their tenures are more like ordinary *zamíndáris* than those of the *mánjhí* and *mahápátra*, mentioned above. There are five other Bhuiyá feudatories in Gángpur, but their estates are small and need no special notice. One of them, Manáwar Sinh, is the *garhotiá* of Sárapgarh, a fief which derives its name from a cave, said to be occupied by a snake family, which the rural population have for ages worshipped.

THE GONDS, including the Jhorás or gold-washing and diamond-seeking branch of the tribe, number 6358 in Gángpur; but, as in Bonái, their social position is low, and only one of this tribe, the *garhotiá* of Bhang Lang on the borders of Bámrá, is a military fief-holder under the Rájá. The name Jhorá, more properly Jhoriá, is said to be derived from *jhodí* or *jhorí*, a brook. It is also applied to the Máriás of Bastar and Chándá in the Central [illegible] who are well known to be a tribe of Gonds.

URAONS.—Next to the Bhuiyás in point of numb[illegible] the 10,069 Uráons, all of whom are immigrants from Ch[illegible]tiá Nágpur Proper. They have sunk to the position of mere agricultural labourers, and although there is abundance of land to be had for the clearing, make no attempt to improve their position.

KANDHS.—A small sprinkling of the Kandh tribe, so long infamous for their practice of human sacrifice and female infanticide, is found in Gángpur. They probably immigrated from the Orissa State of Bod, but have long occupied a servile position in Gángpur as farm labourers, and have lost all the typical characteristics of their race. Number, 194.

AGARIAS OR AGORIS.—Among the Hindu population the pastoral tribes are the most numerous, amounting to 6592. All of them are skilled agriculturists, though not so good as the Agariás (Agurí of the Census Report), who number 3448 in Gángpur, and are the most thriving cultivators in the State. The following description of this caste is quoted from Colonel Dalton's *Ethnology of Ben*[illegible]

—According to their own tradition, they are called Agariás fr having come from Agrá. They were there, they say, Kshattriy but having been subjected to some persecution by the ruler the State, they left it, and taking up new lands in a new coun cast aside their sacred thread, the badge of the twice-born, w all its privileges and obligations, and took to the plough. The appearance favours their pretensions to be of good blood. Tall well-made, with high Aryan features and tawny complexions, they look like Rájputs; but they are more industrious and intelligent than the generality of the warrior caste. The women are spared from all out-door labour, but are not secluded, and have their own share of industrial avocations as well as household duties. They spin their own cotton and give the yarn to the weavers, who return it to them in piece-goods. They are all decently, and even handsomely, clothed, and have a good store of silver ornaments. The girls are betrothed at a very early age, but remain in their fathers' houses till they grow up into women, so one of the evils of early marriage is avoided. I made inquiries amongst a number of young girls, and found that all above seven years old were betrothed, and wore the silver ornaments which had been given to them when they becan[illegible]ed. At the marriage a Bráhman priest officiates; but it m[illegible]áhman from the North-Western Provinces. They do not [illegible] Utkala Bráhmans. They have only one priest for a larg[illegible] country, who goes his round and marries them all periodically. They are orthodox Hindus in most customs, but they allow widows to re-marry, and they bury the dead; but at any time when the bones are dry, the principal joints and part of the skull are taken up, and conveyed by the representative of the deceased to the Ganges. This service is often neglected. My informant told me that his father's, grandfather's, and great-grandfather's bones were all in the ground and on his conscience. The bones taken are called *asthi ashtáng*, as representing the eight parts of man. The young girls, though betrothed, appear to enjoy great liberty. Some of them are very pretty, bright-looking creatures, of reddish light-brown complexion; fine glossy long black hair, very bright eyes, remarkable for the clearness of the conjunctive membrane, slight flexible graceful figures, teeth white and regular, faces not disfigured by paint, and no *godna*, or marks of tattooing, except on the hands and arms. The hair is very long and elaborately dressed, secured by a large silver ornament. I have seen among them many pairs of grey

eyes, and long eye-lashes are a prevailing feature. It is reported in Gángpur, where there are some three or four thousand Agariás, that the beauties I have been describing, and all Agariá females, are witches. There is among all classes in Gángpur a wide-spread and deep rooted belief in witchcraft. It is equally dreaded by the wildest and by the most civilised of the people; and I have had before me proceedings in several cases, in which it appeared that Agariá women had been badly treated, to drive the spirit out of them or make them give up the black art. I have been told that in Gángpur there are old women, professors of witchcraft, who stealthily instruct the young girls. The latter are all eager to be taught, and are not considered proficient till a fine forest tree, selected to be experimented on, is destroyed by the potency of their *mantras* or charms; so that the wife a man takes to his bosom has probably done her tree, and is confident in the belief that she can, if she pleases, dispose of her husband in the same manner, if he makes himself obnoxious.'

THE RESIDENCE OF THE RAJA at Suádí, on the river Ib, in latitude 22° 10′ and longitude 84° 5′, is a collection of low thatched buildings, one of which is used as a court-house. There is also a school at which Uriyá and Hindí are taught to about 30 boys, and a small lock-up capable of holding about 25 prisoners. All criminals sentenced to terms of imprisonment not exceeding two years are retained at Suádí by the Rájá, and employed in keeping the village and his own premises in order. In 1871 there were 14 prisoners in jail.

The following classification of villages in Gángpur is taken from the Census Compilation:—There are 493 villages containing less than two hundred inhabitants; 98 with from two to five hundred inhabitants; 10 with from five hundred to a thousand inhabitants: Total number of villages, 601.

HISTORY OF THE RAJA.—The Bhuiyás of Gángpur retain no tradition of having ever been governed by a Rájá of their own tribe. For some time, they say, chiefs of the Kesarí or Lion dynasty of Orissa bore rule in Gángpur; but this line died out, and the people stole a child of the Síkhar family from Síkharbhúm or Pánchet, and elected him as their chief. This legend, however, is merely one form of the Bráhmanical doctrine that all rulers should be Kshattriyas; and the wide prevalence of similar stories, together with the dark complexion and non-Aryan features of the Rájá, make it far more probable that he is, like most of his fief-holders, a Bhuiyá. The present Rájá, Raghunáth Síkhar, is suspended and under arrest at Ránchí for

having been concerned in the murder of two women as reputed witches. The estate is in charge of the Ráni, and the judicial and police duties of the Rájá are carried on by two of the most influential *jágírdárs* of Gángpur. The gross income of Gángpur is returned in the Report of the Administration of Bengal for 1872-73 at Rs. 20,000 (£2000) a year, but the State has never come under direct management, and this estimate cannot be regarded as trustworthy.

AGRICULTURE.—The soil of Gángpur is extremely productive in the Ib valley towards the south, where the skilful and industrious Agariás make the most of their land. In the northern portions, which are occupied chiefly by Dravidian tribes, cultivators are at a disadvantage, owing to the ravages of wild animals and to their own ignorance and want of energy. The Bhuiyás, indeed, are not far inferior to the Hindus in the means and appliances of agriculture. Their cattle are strong, and they have learnt the use of manure; but they have no idea of combining to carrying out schemes of artificial irrigation. Each man makes his own petty dam to water his fields; while Agariá villagers will construct, in concert with their farmer or head-man, reservoirs which irrigate large areas, and display considerable engineering skill.

The principal crops grown in Gángpur are rice, sugar-cane, oil seeds, and tobacco. Tobacco is grown only for local use, and is not exported, but the plants are said to be particularly fine. Sugar cane grows luxuriantly, and the molasses extracted from it is highly esteemed and exported to great distances. The substitution of inferior crops for superior ones has not taken place to any appreciable extent. On this point the Commissioner says: 'The inferior kinds of cereals continue to be grown in Gángpur as in other parts of Chutiá Nágpur, not because they are preferred to the better kinds, but because they are harvested at convenient seasons.' No trustworthy statistics can be given regarding the quantity of land under cultivation, but it cannot be more than one-tenth of the entire area. There are, however, enormous stretches of cultivable waste land, some of which have never been tilled, and are covered with fine forest trees, while others are the deserted sites of ancient villages. Many of these old sites are now occupied by impoverished squatters, mostly Uráons from Chutiá Nágpur Proper. The Rájá and other landholders allow such settlers to hold their land for three years absolutely free of rent, a light assessment being imposed in the

fourth year, which amounts to about Rs. 1. 8. 0 (3s.) for each house in the village.

THE CONDITION OF THE CULTIVATORS is on the whole fairly prosperous. In most parts of Gángpur the soil is fertile, and everywhere prices are low. In 1864, rice was selling at from one to two *maunds* for the rupee, or from 1s. 4d. to 2s. 8d. a hundredweight; and *sarishá* at one *maund* for the rupee, or 1s. 4d. per hundredweight.

VILLAGE SYSTEM AND OFFICIALS.—Villages in Gángpur are held either on feudal tenures or on farming leases. The feudal tenures date back to the early times, when the vassals of the Chief received grants of land, in consideration of rendering military service and making certain payments in kind. These payments were gradually commuted to a quit-rent in money, but the service conditions are rigidly enforced to this day. When the Rájá goes on a journey, his military fief-holders are obliged to accompany him with their *náiks* or lieutenants in charge of villages, and *páiks* or foot soldiery. A few of them are armed with matchlocks, but the majority have only axes, and bows and arrows. As the purchasing power of money decreased, the *málguzárí* or rent paid by the fief-holders and the heads of villages under them proved insufficient to meet the growing expenses of the Chief. Thus, demands for extra contributions arose and kept on growing, until at the present time the actual cash payment is exactly double its former amount. Neither fief-holder nor village head nor foot soldier will, however, admit that there has been any enhancement of rent. This they pay at the old rates and take a separate receipt for, as *málguzárí*, while the extra contribution is paid as *mángan* or cess, and the two are never consolidated. The *páiks* or foot soldiers pay rent to the *náiks* or village head-men at fixed rates, which average about half of those paid by *rayats* who owe no service. Except in the Bhang Lang estate, where the military fief-holders and all his subordinates are Gonds, the *páiks* of Gángpur belong to the Bhuiyá tribe.

All the other villages, whether belonging to the Chief's demesne lands or not, are under small farmers called *gáontiás*. This is a simple lease-hold tenure for a term of from three to five years, showing no signs of becoming hereditary, and not usually held by any of the indigenous tribes. The *gáontiá* pays a stated annual rent, and is remunerated by the surplus collections from the *rayats*, and by certain lands held *bograá* or rent-free. The yearly rent is

very seldom changed; but whenever the lease is renewed, the *gáontiá* pays a bonus, which is supposed to represent the enhancement of value due to improvements or extension of cultivation within the currency of the lease. Under this system there is little or no interference with the individual cultivators, and they are not, as in Sargújá, bound to labour gratuitously for the Chief. They assist the *gáontiá*, however, in the cultivation of his *bográ* lands. The annual rent, including cesses and occasional payments in kind paid by the *rayats* of the *gáontiá* villages, is estimated to be not more than 3 *ánnás* (4½d.) per *bighá* of the cultivated area. The land measure, however, is based, as in Chutiá Nágpur Proper, not on a specific superficial area, but on the amount of seed sown. On the occurrence of births, marriages, or deaths in the Rájá's family, the villagers are called on for extra contributions, which have been heavy of late, in consequence of the marriage of the Chief.

In both the feudal and the farming villages, the priest of the aboriginal deities, called variously *kálo*, *baigá*, *jákar*, or *páhn*, ranks next to the village head, whether *náik* or *gáontiá*. The *gáontiás* are usually Aryans, either Bráhmans, Goálás, Telís, or Agariás; but the local priest must be drawn from the aboriginal races. His duties are to decide boundary disputes, to propitiate the gods of the mountain and the forest, and to adjudicate in charges of witchcraft. In Gángpur, Hindus of the highest castes are as much under the influence of these superstitions as the aborigines themselves. It was admitted to Colonel Dalton that before the Tributary States came under British rule, a human sacrifice was offered every third year before the shrine of Kálí at Suádí, where the present Chief resides. A similar triennial offering was made in Bámrá in the Central Provinces, and in Bonái; and the fact that Bhuiyá priests officiated at all three shrines in some measure confirms the theory that the Hindus derived the practice of human sacrifice from the aboriginal races. In the *gáontiá* villages, the only other recognised official is the *goráit* or *chaukidár*. *Gáontiás* are *ex-officio* police officers; and the *goráit*, besides being the village messenger, is also the assistant of the *gáontiá* in all matters connected with police or the detection of crime.

POLICE.—The police organization of Gángpur is purely indigenous. In a foregoing paragraph it has been pointed out that, with one exception, all the feudal tenures of the State are in the hands of the Bhuiyá tribe. These feudatories form a sort of rural militia, and do all the police work of the State.

In 1871, one hundred and fourteen criminal cases were reported in Gángpur, and one hundred and fifty-eight persons were arrested, of whom one hundred and six persons were convicted by the Chief. Eight civil suits were pending at the end of 1870, and one hundred and forty-six more were instituted during 1871. Of these one hundred and fifty-four suits, nine were for bond debts; sixty-four on account of agricultural loans without bond; forty-nine for land disputes; twelve for arrears of rent; six for maintenance; three for arrears of pay; five for mesne profits; and six for the recovery of marriage expenses. One hundred and thirty-three were disposed of in 1871, and twenty-one were pending at the end of they ear.

JASHPUR STATE.

(4) THE STATE OF JASHPUR lies between 22° 17′ 5″ and 23° 15′ 30″ north latitude, and 83° 32′ 50″ and 84° 26′ 15″ east longitude. It is bounded on the north and west by the Tributary State of Sargújá, on the south by Gángpur and Udáipur, and on the east by the District of Lohárdagá. It contains an area of 1947 square miles, with 394 villages, 13,376 houses, and a total population of 66,926 souls, of whom 11,498 or 17·2 per cent. are Hindus; 423 or 0·6 per cent. are Muhammadans; and 55,005 or 82·2 per cent. belong to other religions not separately classified. The proportion of males to the total population is 51·8 per cent.; average number of persons per square mile, 34; average number of villages per square mile, 0·20; average number of persons per village, 170; average number of houses per square mile, 7; average number of persons per house, 5·0. The State yields its Rájá an annual income of about Rs. 20,000 (£2000), and pays a tribute to Government of Rs. 775 (£77, 10s. 0d.).

HISTORY.—Jashpur, in common with the rest of the Sargújá group of States, was ceded to the British Government by the provisional agreement concluded with Mudhují Bhonslá (Apá Sáhib) in 1818. Although noticed in the second article of this agreement as a separate estate, Jashpur was at first treated in some measure as a fief
rough that State. The Chief,
udal service to Sargújá; and
de of payment, is dealt with

GENERAL ASPECT.—The State of Jashpur consists in almost equal proportions of highland and lowland areas. On the Lohárdagá side, the magnificent table-land of the Uparghát attains an average elevation of 2200 feet above the sea, and is fringed by hills which in places rise a thousand feet higher. Approached from the east, the Uparghát blends with, and forms an integral part of, the plateau of Chutiá Nágpur Proper; while on the west, it springs from the lowland region known as the Hetghát, in a scarped, fortress-like wall, buttressed here and there by projecting masses of rock. On this side the passes are extremely difficult, being unsafe for horsemen, and utterly inaccessible to wheeled traffic. The Uparghát, again, is divided by a slight depression from the still loftier table-land of Khuriá, which occupies the north-western corner of the State, and has a general elevation of about 3000 feet, with occasional hills which rise to as much as 3700. The Khuriá plateau forms the watershed between the river Ib, which runs to the south, and the Kanhár, which flows to the north and eventually joins the Són. The lowlands of the Hetghát and of Jashpur Proper lie in successive steppes descending towards the south, broken by ranges of low hills, isolated bluffs, and bare masses of gneiss and other metamorphic rocks. The granite of this low region frequently runs into bare round knolls, the most conspicuous of which is called the *burhá*, from its fancied resemblance to an old man's bald head.

HILLS.—The principal peaks in Jashpur are twenty-five in number, as follow:—(1) Ránijuliá, 3527 feet in height; (2) Kohiar, 3393 ft.; (3) Bharamurio, 3390 ft.; (4) Chipli, 3300 ft.; (5) Laiongbir, 3293 ft.; (6) Bhusrunga, 3285 ft.; (7) Talora, 3258 ft.; (8) Dulum, 3248 ft.; (9) Garh, 3226 ft.; (10) Dhasma, 3222 ft.; (11) Dauna, 3205 ft.; (12) Kusang, 3194 ft.; (13) Burhá, 3192 ft.; (14) Bámní, 3134 ft.; (15) Mejranarcha, 3113 ft.; (16) Kura, 3099 ft.; (17) Deopuni, 3032 ft.; (18) Madosir, 3024 ft.; (19) Chátá, 3016 ft.; (20) Dari, 3004 ft.; (21) Kirindhá, 2991 ft.; (22) Bhaunrá, 2953 ft.; (23) Miral, 2928 ft.; (24) Ghurdeo, 2847 ft.; and (25) Alori, 2404 feet.

RIVERS.—The chief river of the State is the Ib, which rises in the highlands of Khuriá, and flows through Jashpur from north to south, collecting on its way the dra
falls are found along its cou
a square mass of trap-rock,
the Uparghát into the flat c

falls, a few canoes belonging to fishermen and gold-washers may be seen, but there are too many rapids for the river to be navigable throughout the year. The smaller rivers of Jashpur are mere hill streams, all of which are fordable except at brief intervals during the rains. On the north of Jashpur, these streams are feeders of the Kanhar, and thus flow towards the valley of the Ganges; while on the south they run into the Ib, and contribute to the river system of Orissa.

MINERALS.—Iron is procured in a nodular form from the hilly tracts of Jashpur. It is smelted by the aboriginal tribes for exportation, as it is highly prized for the manufacture both of weapons and tools.

Gold is found in small quantities in the banks and bed of the Ib river. In 1864 Colonel Dalton observed the gold-seeking operations, and published the following account of them in *The Journal of the Asiatic Society of Bengal*:—'The gold-washers [the Jhorá Gonds of the Census Report] do not, however, confine their operations to the bed of the river. They find it more profitable to penetrate the soil some distance from its banks; and on both sides may be seen tracts honeycombed with shafts, sunk by successive generations of gold-seekers. These shafts are from 10 to 30 feet in depth, and three in diameter. The Jhorás excavate till they cut through the upper stratum of vegetable mould and the red soil beneath it, and come to a layer of pebbles and fragments, chiefly of quartz, forming a dirty, damp gravel. This they remove and wash. I have watched their operations close along the banks of the river, and at some miles distant from the stream, and the process and result was much the same in both places. Near the river, five pits or shafts have been recently sunk by as many families of Jhorás, for they work in families, women and children assisting. They had one washing trough, called a *dúin*, to each family, and the washing was commenced in my presence. The stuff selected is either of a dirty drab or of a reddish colour, with occasional small white spots, little balls of particles of decomposed felspar, adhering together from moisture, and drying into powder. The Jhorás regard these white spots as the surest indication that the gravel contains gold. The stratum of gravel which they were working on this occasion was not more than a foot in depth. It rests on decomposed granite, which crumbles when taken in the hand, and the gold-washers assured me that this contained no gold; but I insisted on having some of it

washed, and found their statement not strictly correct. It contains gold, but is less rich in the mineral than the gravel above. When the gravel immediately under the shaft is all removed, they scoop out from the sides all round, as far as they dare venture to penetrate laterally, and in this way sometimes connect the shafts; but they take no precautions, and sometimes, going too far, have to be dug out, not always alive. There appear to have been several accidents of the kind; but with all this danger and labour, the pursuit does not return sufficient to support them, and they are cultivators as well as gold-washers. The yield of these pits in gold is, of course, very uncertain. The out-turn obtained in my presence from the five pits, in about four hours, would not have given to the individuals employed more than half an *ánná* a head; but they admitted that they sometimes obtained as much as half a *tolá* of gold from one *dúin* in a day, which would give about Rs. 2 a head to the hands employed, and make up for many blank days. From their mode of washing, there must be great waste. I observed that it is only very palpable particles of gold that are retained. The grains are irregularly shaped, with sharp angles, and do not appear to have undergone any disturbing process since they were evolved from their original matrix. There is no indication of flattening or rolling out.'

Forests and Jungle Products.—All along the course of the Ib lie fine stretches of virgin forest, containing *sál*, *sisu*, ebony, and other timber; and below the main waterfall there are supposed to be no obstacles to prevent the floating of logs into the Mahánadí. The chief jungle products of the State are lac, *tasar* silk, and bees-wax, all of which are exported. There is also a large number of edible roots and indigenous drugs.

Population.—In 1864 the population of Jashpur was estimated by Colonel Dalton, the Commissioner of Chutiá Nágpur, at 37,000 souls. A more exact Census was taken in 1872 under the supervision of the Chief, by enumerators appointed and paid by him. Colonel Dalton, however, considers the returns to be faulty in the enumeration of females, especially of young girls. The total population thus ascertained was 66,926 persons, inhabiting 13,376 houses. The number of males is 34,648, and of females 32,278; the proportion of males in the total population being 51·8 per cent.; and the density of the population throughout the State, 34 per square mile. Classified according to age, the Census gives the following results:—Hindus—under twelve years of age, males 2334, females 1727; above

elve years, males 4294, females 3143. Muhammadans—under velve years of age, males 73, females 62; above twelve years, males 35, females 153. Other sects—under twelve years, males 11,716, emales 10,505; above twelve years, males 16,096, females 16,688. Total—under twelve years, males 14,123, females 12,294; above twelve years, males 20,525, females 19,984.

ETHNOLOGICAL CLASSIFICATION.—Classified according to race, the Census returns of Jashpur show the following results:—Dravidian aborigines, 40,935, or 61·2 per cent. of the total population; Kolarian aborigines, 14,070, or 21·0 per cent.: total of pure aborigines, 55,005, or 82·2 per cent. of the entire population. Semi-Hinduized aborigines, 6374, or 9·5 per cent.; Hindus, 5124, or 7·7 per cent.; Muhammadans, 423, or ·6 per cent.: total of the last three classes, 11,921, or 17·8 per cent. of the entire population. The foregoing figures are arranged by Colonel Dalton on his own system of race classification, which differs slightly from that adopted for the whole of Bengal in the Census Report of 1872. The religious divisions of the people, as ascertained by the Census, have been given in the first paragraph of this detailed Account of Jashpur.

Of the DRAVIDIAN races, the URAONS are by far the strongest, numbering in all 25,943. They have spread into Jashpur from the adjoining table-land of Chutiá Nágpur Proper, and occupy a better position here than in their original home. The present Rájá is a good landlord; and as banker to his Uráon tenants, allows them more favourable terms than they would get from an ordinary *mahájan*. Next to the Uráons in numerical strength are the Ráutiás, who have a tradition that they came from Kumáon. Colonel Dalton, however, considers them to be Hinduized Gonds. A detailed notice of the Ráutiás is given in the Statistical Account of the District of Lohárdagá (vol. xvi. p. 297).

NAGBANSIS.—The small Nágbansí tribe of Jashpur, Udáipur, and Sargújá, described by Colonel Dalton as semi-Hinduized aborigines, are not enumerated in the Census of 1872. They have lost all traces of any special language, and cannot therefore be classed with any degree of certainty. But their worship of the characteristic Gond deity, Búra or Búrhá-Deo, would seem to indicate some degree of affinity with the Gonds. The following paragraph is quoted from Colonel Dalton's *Ethnology of Bengal*:—

'Between the rivers Mainí and Ib, in the Jashpur country, there

is a valley so secured on all sides by precipitous hills and roc that it was regarded and used as a natural citadel by the ruli family in the Marhattá days,—a place where the royal ladies of th family and the treasure were secreted, when a visit from thos marauding rulers was impending. This valley has space sufficient fo several villages, and here I found a remarkable colony of the abo riginal type calling themselves Nágbansís. They have occupied this nest for about ten generations; and their only tradition is that they came here from Chutiá Nágpur, and that they are kinsmen of the Chutiá Nágpur Rájá. They are to be found in Udáipur and Sargújá as well as in Jashpur, and may be estimated at about 300 families. Those in Jashpur have recently become disciples of Gosáins or Bairágís; but some that I met in other Districts have no Bráhmanical proclivities. They have, however, their own *baigá*, village priest or exorcist, who conciliates the local deities, especially one to whom a huge rock, forming the most prominent feature in the configuration of the valley, is assigned as an abode, called the Búra-Deo. To him they every third year sacrifice a buffalo, clinging thus to the triennial sacrifice of their primitive faith, like the Cheros and Kharwárs.'

The Korwas are the most numerous among the Kolarian tribes in Jashpur, amounting to 4645. The bulk of these inhabit the wild table-land of Khuriá, which is not improbably the headquarters of the race. Their Chief is the hereditary *díwán* of Jashpur, and owns the entire mountain tract of Khuriá and Mainí. Another Korwá magnate holds an estate called Kakiá, comprising twenty-two villages in the lowlands and some hill country. 'The *díwán*,' writes Colonel Dalton, in his *Ethnology of Bengal*, 'is no doubt the representative of the family which gave chiefs to the Korwás, when the tribe was dominant in this Jashpur hill tract. The aboriginal inhabitants were all either Korwás or Nágeswars who are commonly called *kisáns*, that is, cultivators. It is probable that Kisáns and Korwás are of common origin. There is, however, a Dravidian as well as Kolarian element in the Jashpur population; and it is doubtful to which the Kisáns are nearest of kin, but, on the whole, the preponderance of evidence is in favour of their Kol extraction. They cannot speak the Kol language; but it is found that Korwás, deserting the hills and joining the Kisáns in permanent rice cultivation in the valleys, lose their language and most of their tribal peculiarities, and become so like the Kisáns that it is difficult to discriminate between

the two. The present Rájá of Jashpur fully admits that the *diwán's* ancestors were the original rulers of the country. His own family counts only seventeen generations since assuming the sceptre, and was first established in the lowlands, where the remains of their ancient stronghold may still be seen. They were Kharwárs, whom I suppose to have been an offshoot of the same race; and their tradition, that they were driven out of Belaunjeh in Behar, may refer to the break-up of the Chero-Kol-Kharwár nation, formerly located in Kikata or Khinkat, afterward Magadha. The family, having established themselves in the lowlands, gradually brought the highlands under subjection; but the great highland chief only yielded on condition that he was to be acknowledged and maintained as the second person in the realm,—the lieutenant or *diwán*. This was conceded, and from generation to generation there was no breach of the contract, till the grandfather of the present Rájá, disregarding the ancient policy of his family, confided the affairs of the Ráj to his foster-brother, a Kahár named Anand Rám. The hereditary Korwá *diwán*, Munáwar Sinh, resenting this, a small civil war ensued, which lasted for many years, and was still in active operation when Jashpur, with Sargújá and other territory, was ceded to the British Government by Apá Sáhib in A.D. 1818. Some of the Company's troops were sent to co-operate with the Rájá against his refractory vassal, but they made very little impression on the Korwás, and Munáwar Sinh fought till he died in A.D. 1821. His son, Maniar Sinh, who had been captured during the hostilities and detained in custody, was then released, and under the guarantee of the British Government reinstated in all the hereditary honours and possessions of the family; since which measure the Jashpur Korwás have always conducted themselves peaceably and loyally.

'The Korwás have the great table-land of Khuriá all to themselves, except when a few Ahirs with their cattle seek its fresh pastures after the first fall of the regular rains; but from its remote situation, Khuriá is not so frequented for grazing purposes as the table-lands of Sargújá, Palámau, and other places. The Khuriá plateau averages 3400 feet above the sea-level, and rises to 4000 feet. It is the cradle of many waters; affluents of the Són, the Dámodar, and the Mahánadí radiate from it, so it is no unimportant watershed. Seamed by these streams, there is no want of variety in the scenery, which alternately presents to view miniature prairies covered with long grass, and swelling uplands forest-clad. The Korwá cultivation is

chiefly in the latter. So the prairies are left to the wild beasts and the cattle. What is called in the eastern Districts the *jûm* system of cultivation, and in the common Chutiá Nágpur dialect *dáho*, is here widely resorted to. Ploughs are not used in this elevated region. In the cold weather the hoar frost is almost every morning thick on the ground, and on this account there is no winter crop of rice. Their principal crop is the pulse called *arhar* (Cajanus Indicus), and they have their harvest festival when it is gathered in December; then for three or four days they abandon themselves to savage revelry, dancing, feasting, drinking, and giving themselves up to unbridled debauchery. At other times they are utterly indifferent to the culinary art; but on this occasion they make cakes of millet, flour, split peas, and honey; and this is their special luxury, their plum-pudding for the festive season.

'The Khuriá Korwás have at least one shrine to which all occasionally resort for worship, the shrine of the Khuriá Ráni. I was unable to visit it, but made minute inquiries; and I understand it to be a small cave in a rock which rises abruptly from a stream, with a nook in front of it, about half-way up the Khuriá plateau. It is supposed to be the abode of a sanguinary deity, of course a female, —more like the bloodthirsty goddess of the Gonds, the prototype of the Hindu Kálí, than any of the Kol objects of worship. All the Korwás adore her; but she is more especially the tutelary deity of the *díwán*. This family have to make a great sacrifice to her every third generation. The last was made by the father of the present *díwán*; and the Korwá laird of Kakia, who was present, gave me a humorous account of it. Thirty or forty buffaloes were with difficulty driven to the place, and immolated together with an incalculable number of goats; but the ceremony was brought to an abrupt close by a mysterious rumbling noise in the cave, and a tremulous motion of the rock, probably an earthquake, which caused the whole party to fly at the imminent risk of their lives. One can well imagine the terror of the awe-stricken votaries, worked into a high pitch of excitement by the bloody rites,—wading in the gore of the victims, as brute after brute was decapitated. The goddess is a mystery even to her priests, for into the cave no mortal has ever penetrated. No doubt, when the rumbling was heard and the rocks shook, a dreadful appearance was expected; but, notwithstanding the cost incurred in invoking her, no one was bold enough to await the result.'

The lowland villages of Jashpur are peopled by a mixture of tribes from the surrounding Districts,—Gonds and Kaurs from the west, Bhuiyás from Gángpur, Kharwárs from the valley of the Són, and Goálás of the Mahákul sept from Orissa. Chiks are found scattered in every large village as weavers and cultivators. There is a tradition that Hindu Kurmís once founded a colony in the Hetghát or low country of Jashpur, and some tanks in a region of uninhabited forest are attributed to them. The colony is said to have been exterminated by the hill Korwás, and the last Census shows but one family of Kurmís in the entire State.

Residence of the Raja; Places of Interest, etc.—Jagdispur or Jashpurnagar, the headquarters of the Chief, is situated in the centre of the high table-land of the Uparghát. The Rájá's *garh* or fort is an unpretending building, surrounded by a mud wall. Outside this enclosure is the court-house, and near it is a well-built and well-kept jail, which, at the end of 1871, contained 31 prisoners. The village is a mere cluster of huts which have sprung up round the residence of the Chief. The following classification of villages in Jashpur is taken from the Census Compilation:—There are 283 villages containing less than two hundred inhabitants; 101 with from two to five hundred inhabitants; 9 with from five hundred to a thousand; and 1 small town with from one to two thousand inhabitants. Total number of villages, 394. Periodical markets are held at Jagdispur and Sánoá. The latter is frequented by the hill Korwás. The traders from Garwá in Palámau and other places, who regularly visit Sargújá, extend their tour to Jashpur; and an annual fair is then held, where brass vessels, beads, and piece-goods are bartered for grain, oil-seeds, cotton, and iron, which form the chief exports of the State.

History of the Rajas.—The present Rájá, Prataáp Náráyan Sinh, is descended from a Kharwár family; but three of his daughters have married Rájput husbands, and the family has been virtually admitted into the latter caste. He enjoys a gross income, from all sources, of about Rs. 20,000 (£2000), and pays, through Sargújá, a tribute of Rs. 775 (£77, 10s. 0d.) to Government. His income is derived partly from land, and partly from the profits of the trading and banking business which he carries on; but no information is available as to the proportion which accrues to him from each of these sources. The Rájá is popular with his peasantry; and the

material condition of the people of [illegible]r has markedly improved under his rule.

AGRICULTURE.—The general character of the cultivation in Jashpur is the same as in the other Tributary States, which has been already described in a preceding paragraph of this Account. The soil of the Uparghát is nearly identical with that of the neighbouring table-land of Chutiá Nágpur Proper; while the Hetghát consists of a rich vegetable loam, which yields abundantly under tillage.

The principal crops grown in the State are:—Cereals—rice, wheat, barley, Indian corn, *gundli*, *joár*, *chiná*, and *maruá*; green crops—*baraí*, *urid*, peas, beans, gram, *kurthi*, *rahar*, *musuri*, and *bodi*; oil-seeds—mustard, *til*, *sargujiá*, and castor-oil; fibres—hemp and flax; miscellaneous—cotton.

RICE CULTIVATION.—Three rice crops are grown in Jashpur:—*Gorá dhán* or highland rice, autumn rice, and winter rice. Highland rice, or *gorá dhán*, is sown broadcast at the commencement of the rains in June or July, and is reaped in September or October. The autumn crop is sown on low land in August, and cut in November. Like the *gorá dhán*, it is sown broadcast. The winter rice is grown in the lowest troughs of land, between the undulating ridges which make up the face of the country. It is sown in July in a nursery, and subsequently transplanted. The crop is cut in November or December. The eight principal varieties of winter rice are as follow:—(1) *Sauki*, (2) *vishnubhog*, (3) *runiapauk*, (4) *dauki jhitá*, (5) *nágaruati*, (6) *siki*, (7) *madhu-málati*, and (8) *makai kamaud*.

The quality of the rice grown in Jashpur continues the same as it was twenty years ago, and the substitution of superior cereals for inferior ones has not yet conspicuously taken place. There has, however, been a large extension of cultivation, and it is estimated that the area of rice-growing land has increased within the last few years by as much as fifty per cent. The names which rice takes in the various stages of its growth and consumption are as follow:—*Dhán*, unhusked rice; *chául*, husked rice; *churá*, paddy steeped in water, fried, and husked; *láwá*, rice husked and mixed with *chowá*, the dregs left after making molasses; *muri*, paddy steeped in water, twice boiled, dried, husked, and fried by shaking it up in a vessel with heated sand. *Churá* sells at a quarter of an *ánná* per *pailá*, a measure which weighs three-fourths of a standard *ser*; and *láwá* and *muri* at about one-eighth of an *ánná* for the

same quantity. *Hándiá* or rice beer is sold at about half an *ánná* per *ser*.

OTHER CEREAL CROPS.—The other cereal crops grown in the State of Jashpur are as follow:—*Goham*, or wheat, is sown on high land in October and reaped in March. The *tarrí*, or river-bank land, is largely planted with this crop, which requires to be irrigated three times during the year. *Jau*, or barley, is cultivated in much the same manner as wheat. It is sown on high land in September or October, and reaped in March or April. *Makai*, Indian corn, sown in June and reaped in August. *Gundli*, sown on *tánr* land in June, and reaped in October and November. Four varieties of *gundli* are grown in Jashpur: *hatki*, *runijhuni*, and *charki* are sown in June and cut in August, and *bendai gundli* is sown in July and reaped in November. *Joár* or *janirá*, sown in June on *bárí* land and reaped in November. *Chiná*, sown on dry land in June and reaped in September. *Maruá*, sown in July and reaped in November.

EXTENT OF CULTIVATION, ETC.—No accurate statistics exist on this head for any of the Tributary States; and it is impossible to estimate the comparative acreage under the different crops, or even the total area under cultivation of any kind. The standard system of land measurement is unknown in Jashpur, and the current unit is the *ánná*, which, like the *khárí* of Chutiá Nágpur Proper, varies enormously in size. An *ánná* of land is usually cultivated with four ploughs, and pays a rent of Rs. 4 (8s.) per annum. In a good season it should yield 100 *káts*, or 3 ton 6 hundredweight of paddy; and in an indifferent one 80 *káts*, or 2 ton 12 hundredweight. The *kát* is identical with the Jashpur *maund*, being equal to 36 standard *sers*, or about 2 qrs. 18 lbs., and sells at eight *ánnás* or 1s. The value, therefore, of the produce of one *ánná* of land would range from Rs. 40 to Rs. 50 (£4 to £5). The foregoing estimate relates to that portion of an *ánná* which consists solely of rice land. The *ánná*, however, being in fact nothing more precise than an individual peasant's share in all the lands of a village, includes a certain amount of high land for which no additional rent is paid. The amount of high land thus allotted is indefinite, but would probably yield about 50 or 60 *káts* of cold-weather crops, valued at from Rs. 20 to Rs. 25 (£2 to £2, 10s. 6d.). Rice lands, whether high or low, do not yield a second crop; and the total yearly produce of one *ánná* of land would therefore amount in good seasons to 160 *káts*, or 5 ton 4 hundredweight, valued at Rs. 70 (£7), and

in indifferent seasons to 130 or 135 *káts*, or 4 ton 5 hundredweight, or 4 ton 9 hundredweight, valued at Rs. 60 (£6).

CONDITION OF THE CULTIVATORS.—A holding above 3 *ánnás* requiring to be cultivated with more than twelve ploughs, would be considered a very large holding for a Jashpur peasant; and half an *ánná* of land, taking only two ploughs, a very small one. A fair-sized, comfortable holding would be an *ánná* and a half, which could be cultivated with six ploughs. A single pair of oxen cannot plough more than one-fourth of an *ánná* of land. Two *ánnás*, or that amount of land which should be cultivated by eight ploughs, would enable a husbandman to live as well as a man earning Rs. 8 (16s.) a month in wages. The peasantry of Jashpur are generally in debt, most of them owing grain, and a few of them cash.

THE DOMESTIC ANIMALS are oxen, buffaloes, cows, elephants, goats, sheep, cats, and dogs. Oxen and buffaloes are used only for agriculture or draught; sheep and goats are reared for food and for sale, but the former are not very numerous. Ponies are rare, and are not reared for sale. The Commissioner reports (1870) that an ordinary cow sells at from Rs. 4 to Rs. 5 (8s. to 10s.); a pair of oxen at from Rs. 10 to Rs. 12 (£1 to £1, 4s. 0d.); and a pair of buffaloes at from Rs. 20 to Rs. 22 (£2 to £2, 4s. 0d.). A score of sheep or goats fetches Rs. 10 (£1); and a score of full-grown pigs, Rs. 20 (£2).

THE AGRICULTURAL IMPLEMENTS are as follow:—(1) *Hál*, or plough; (2) *kori*, or spade; (3) *pátá*, or leveller; (4) *hasuá*, or sickle; (5) *tángá*, or axe to cut wood; (6) *bánsulá*, or adze. For the purpose of cultivating what is technically known as 'a plough' of land, a pair of oxen or buffaloes with a set of the above-mentioned implements would be required; the whole representing a capital of about Rs. 12 (£1, 4s. 0d.), if the ploughing is done by oxen. If, however, buffaloes are used, the initial outlay would be as much as Rs. 22 (£2, 4s. 0d.).

WAGES AND PRICES.—Labourers are remunerated in Jashpur both by money payments and in kind. Coolies are reported in 1873 to have been earning 3 *pice* or one penny per diem, if males; and 2 *pice* or three farthings, if females. An agricultural day-labourer receives 5 *pailás* of *dhán* or paddy per diem; a woman gets only 3 *pailás*. Smiths get one *ánná* to one *ánná* and a quarter, or 1½d. to 2d. daily. There are no resident carpenters or bricklayers. The price of the best cleaned rice is returned by the Commissioner in 1873 at 25 *sers* for a rupee,

or 4s. 6d. per hundredweight; and of the corresponding description of paddy at 50 *sers* for a rupee, or 2s. 3d. per hundredweight. Common rice, such as that used by coolies and the poorer classes, sells at 50 *sers* for a rupee, or 2s. 3d. a hundredweight; and paddy of the same quality at 100 *sers* for a rupee, or 1s. 1½d. a hundredweight. Indian corn sells at 60 *sers* for a rupee, or 1s. 10¼d. a hundredweight. *Hándia*, the only fermented liquor used, sells at 2 *pice* per *ser*, or 2¼d. for a quart.

Weights and Measures.—Three *tolá* of 180 grains troy each = 1 *kánuá*; 4 *kánuá* = 1 *poyá*; 4 *poyá* = 1 *ser* of 1·23 lbs. avoirdupois, or 8640 grains troy; 6 *ser* = 1 *pasuri*; 8 *pasuri* or 48 *ser* = 1 *maund*. The *pailá*, a small wooden vessel, is the only means of measuring grain. An earthen pot of the form of a *pailá*, but of smaller size, called a *ser*, is used in measuring milk, oil, and *ghí*. The measures of time and distance in Jashpur are calculated in the same manner as in other parts of the country.

Day-Labourers are found in Jashpur who neither possess nor rent lands, and who live by manual labour. They are ca*gars*, a term of disputed meaning, noticed at length in th Account of Lohárdagá (vol. xvi. pp. 278–361), and labourers hired by the year. They are paid two rupee 18 *káts* of paddy per annum. Besides the *dhángars*, distinct class of labourers called *pasridár*, sufficient cattle to till it. They therefore cattle on a neighbour's land, and are pa allowed to use the neighbour's cattle fo

Land Tenures.—Between the Ráj cultivators the following tenures inte hold their lands in perpetuity, and pay *dárs*, who also hold in perpetuity on certain feudal conditions, which for the disuse. Both these tenures are resum failure of direct heirs to the grantee. (3 are holders for life only, and there are (4) *Thikádárs* are farming tenants for optional with the Rájá to renew the tenu Settlements on *thiká* are usually made v On the fertile table-land of the Uparghát the farming system, and has taken the under his own management. The people

than they were before, while the Rájá has more than doubled his income by the experiment.

THE RATES OF RENT prevailing in Jashpur are reported by the Commissioner as follows :—One *ánná* of rice land of the first quality pays Rs. 4 (8s.) per annum; of the second quality, Rs. 3 (6s.); and land of the third and worst quality pays Rs. 2. No rent is paid for the high lands which form part of each *ánná*.

MANURE is used only on those uplands where cotton is grown, and on rice fields just before the seed is sown. Cow-dung and buffalo-dung are the most usual kinds of manure. The quantity applied to one *ánná* of land can hardly be estimated. There are plenty of wells, tanks, and embankments in Jashpur; but they are not used for purposes of irrigation, and the crop depends entirely upon the local rainfall. Uplands are occasionally left fallow, but a crop is taken continuously off rice lands. Rotation of crops is practised only to the slightest extent. Thus in low lands, the variety of rice sown is changed year by year; and in uplands, a crop of
ollowed by the variety of rice called *koreá* or *bhayá dhán*,
in is succeeded in the third year by *gundli*.

CALAMITIES.—Jashpur is subject to blights and attacks
these are only occasional, and do not take place on a
n some seasons when the transplanting of the winter
e, and the fields are very moist, the crop
led *bánki*. The only remedy is to drain
own in Jashpur, and droughts are never
special safeguards against their occur-

There are no great accumulations of
-lending on a large scale is unknown.
st in cash loans is two per cent. per
cent. per annum. When the borrower
urity is taken; and in other cases orna-
y agricultural advances to cultivators, no
d even if the loan be in cash, the culti-
in at the current rate, adding six or seven
For loans of grain two rates of interest
if the grain is lent for food, and cent. per
It is not usual to give the lender a lien
or repayment. There are no large bank-
pur, and loans are usually conducted by

village shopkeepers, and by a class of Muhammadan traders called *ránki*, who come for the most part from Garwá in Palámau.

Judicial Statistics.—In 1871 ninety-six criminal cases were reported in Jashpur, and one hundred and seventy-eight persons were arrested, of whom seven persons were convicted by the Commissioner, and eighty by the Chief. Nineteen civil suits were pending at the end of 1870, and fifty-one more were instituted during 1871. Of these seventy suits, six were for bond debts, seven on account of land disputes, twenty-eight for agricultural loans without bond, five for arrears of rent, one for arrears of pay, etc., one for succession and inheritance, one for mesne profits, two for maintenance, and nineteen for execution of decrees. Fifty-five were disposed of in 1871, and fifteen were pending at the end of the year.

KOREA STATE.

(5) The Tributary State of Korea lies between 81° 58′ 15″ and 82° 48′ 15″ east longitude, and 22° 55′ 50″ and 23° 49′ 15″ north latitude. It is bounded on the north by the independent State of Rewá, on the south by Biláspur in the Central Provinces, on the east by Sargújá, and on the west by Cháng Bhakár and part of Rewá. It contains an area of 1631 square miles, with 225 villages, 5538 houses, and a total population of 21,127 souls, of whom 10,807 or 51·1 per cent. are Hindus; 140 or 0·7 per cent. are Muhammadans; and 10,180 or 48·2 per cent. belong to other religions not separately classified. The proportion of males to the total population is 52·5 per cent.; average number of persons per square mile, 13; average number of villages per square mile, 0·14; average number of persons per village, 94; average number of houses per square mile, 3; average number of persons per house, 3·8. The State yields its Rájá an income of about Rs. 7000 (£700), and pays a tribute to Government of Rs. 400 (£40).

History.—Koreá, together with the rest of the Sargújá group of States, was ceded to the British Government under the provisional agreement concluded with Madhují Bhonslá (Apá Sáhib) in 1818. In the following year the Rájá engaged to pay a tribute of Rs. 400; and in 1848 the State was settled with him for ten years, the same rate of tribute being maintained, while certain conditions as to general administration were imposed. In early times, there had

been some indefinite feudal relations with the State of Sargújá; but these were ignored from the first by the British Government, and a similar claim on the part of Koreá to feudal supremacy over Cháng Bhakár was disallowed in 1848.

General Aspect.—Koreá consists of an elevated table-land of coarse sandstone, from which spring several abruptly scarped plateaux, varying in height, and irregularly distributed over the surface. Each of these plateaux is the centre of a number of diverging ridges, and the watershed of innumerable hill streams, which run off between the ridges to join the larger rivers. The general level of the lower table-land is about 1800 feet above the sea. On the east, this rises abruptly into the Sonhát plateau with an elevation of 2477 feet. At the northern verge of this plateau is situated the village of Sonhát, the residence of the Chief; and from this point, a third and still higher table-land attains its greatest elevation in a point 3367 feet above the sea. This lofty plateau occupies the northern portion of the State of Koreá, and forms the watershed of streams which flow in three different directions: on the west, to the river Gopath, which divides Koreá from Cháng Bhakár; on the north-east to the Són; while the streams of the southern slopes feed the Heshto, the largest river of Koreá, which eventually falls into the Mahánadí. Farther to the west, again, another group of hills culminates in the peak called Deogarh, or 'the fortress of the gods,' 3370 feet above the sea. This is the highest point in Koreá, and the Gopath river has its source in one of the ridges which radiate from this centre.

Hills.—The principal peaks of Koreá are nineteen in number, as follow:—(1) Deogarh, height 3370 feet; (2) Jutársuka, 3238 ft.; (3) Khoro, 3219 ft.; (4) Churi, 3010 ft.; (5) Kuhi, 3007 ft.; (6) Gagadand, 2945 ft.; (7) Gográgarh, 2847 ft.; (8) Machigarh, 2839 ft.; (9) Jogi, 2805 ft.; (10) Tithitangarh, 2790 ft.; (11) Bunjari, 2775 ft.; (12) Jangiá, 2746 ft.; (13) Damaur, 2715 ft.; (14) Gorbá, 2708 ft.; (15) Baskata, 2657 ft.; (16) Mardanighát, 2561 ft.; (17) Sula, 2534 ft.; (18) Maraon, 2505 ft.; and (19) Báman, 2217 ft.

Rivers.—The Heshto or Hasdo, the largest river in Koreá, rises near Sonhát, and runs nearly north and south through the State into Biláspur in the Central Provinces. Its course is rocky throughout, and it forms a fine waterfall near Kirwáhí. No boats are known in Koreá.

THE FORESTS of Koreá contain large quantities of *sál* timber, which have not as yet been utilized. Alternating with the forests are fine stretches of pasture land, the grazing dues from which amount to as much as Rs. 1500 (£150) in the year. These dues are paid on all cattle driven into the State, whether for purposes of grazing or when carrying loads. The Chief takes half the amounts levied by the sub-proprietors. Iron is found everywhere, and is smelted by the Agariás, a wild section of the Kols who are generally engaged in this occupation. Stick lac and *dhuná*, or resin, are the only jungle products mentioned by Colonel Dalton; but the majority of the edible roots and indigenous drugs enumerated for the State of Gángpur (*ante*, p. 191) are probably to be found also in Koreá.

FERÆ NATURÆ.—Some years ago, tigers and wild elephants used to commit serious depredations in Koreá, and caused the desertion of many small villages. Of late, however, the number of tigers has decreased under the influence of the rewards offered by Government to successful hunters; and the elephants have been captured or driven out by the *kheddá* operations of Rájá Bindheswari Prasád, C.S.I., manager of the State of Sargújá. *Gaur* or bison, wild buffalo, *sámbhar*, *nilgáo*, spotted deer, ravine deer, and hog deer abound. With very few exceptions, the tiger hunters of Koreá are Kols from Lohárdagá District. They work in bands of twenty-five or thirty, and kill their tigers by setting strong spring-bows in the tracks which lead down to drinking-places. Each of these bows is set with two strings,—the *kál dorí*, or 'string of death,' which looses the arrow on a tiger; and the other the *dharm dorí*, or 'sacred string,' which drops it harmlessly on the ground if touched by a human being or a cow. Colonel Dalton asked the hunters how small animals, such as calves and goats, that would pass under the *dharm dorí*, escaped the fatal string below, and was informed that the tiger hunters were acquainted with potent spells, which induced the spirits of the forest to save these animals.

POPULATION.—In the year 1842, the population of Koreá was returned by a rough Census at 17,200 souls; and at the time of the Topographical Survey, an estimate based on the number of houses yielded 20,916. A more exact Census was taken in 1872, under the supervision of the manager, by enumerators appointed and paid by him. Colonel Dalton, the Commissioner of Chutiá Nágpur, considered the returns to be faulty in the enumeration of young girls and infants; but in a further report on the subject, expressed

an opinion that infanticide had never been practised in Koreá, and that the small number of girls arose from the reluctance of their parents to have them numbered. The total population thus ascertained was 21,127 persons, inhabiting 5538 houses. The number of males is 11,093, and of females 10,034; the proportion of males in the total population being 52·5 per cent.; and the density of the population throughout the State, 13 per square mile. Classified according to age, the Census gives the following results:—Hindus—under twelve years of age, males 2714, females 2020; above twelve years, males 2962, females 3111. Muhammadans—under twelve years of age, males 34, females 23; above twelve years, males 38, females 45. Other sects—under twelve years, males 2525, females 1980; above twelve years, males 2820, females 2855. Total—under twelve years, males 5273, females 4023; above twelve years, males 5820, females 6011.

ETHNOLOGICAL CLASSIFICATION.—Classified according to race, the Census returns of Koreá show the following results:—Dravidian aborigines, 6330, or 29·9 per cent. of the total population; Kolarian aborigines, 3850, or 18·3 per cent.: total of pure aborigines, 10,180, or 48·2 per cent. of the entire population. Semi-Hinduized aborigines, 6935, or 32·8 per cent.; Hindus, 3872, or 18·3 per cent.; Muhammadans, 140, or 0·7 per cent.: total of the last three classes, 10,947, or 51·8 per cent. of the entire population. The foregoing figures are arranged by Colonel Dalton on his own system of race classification, which differs slightly from that adopted for the whole of Bengal in the Census Report of 1872. The religious divisions of the people, as ascertained by the Census, have been given in the first paragraph of this detailed Account of Koreá.

The most influential and numerous of the Koreá tribes are the Gonds, who number 4644. The two leading sub-proprietors in the State, each of whom holds 84 villages, are of this tribe. Next to the Gonds in point of numbers come the Cheros, returned in the Census Report at 3009. They belong to the same family as the Cheros of Palámau, who were once a dominant race throughout the Province of Behar. The Cheros of Koreá are, however, cultivators of the soil, and some have sunk so low as to be farm labourers. The wilder hill races, it will be observed, are not very numerous in Koreá. It remains only to notice the Balands, 108 in number, who now claim to be pure Hindus, and are returned in the Census Report as agriculturists. Colonel Dalton, however, considers them

to be Hinduized Gonds, possibly of the same clan as Bakht Buland, the famous Gond chief and administrator of Deogarh. If so, they must have adopted Hindu practices at a very remote date, and they have now lost all traces of aboriginal descent. The annals of the present ruling family of Koreá contain record of a still earlier dominant race of Balands, who were almost exterminated by a combined inroad of Gonds and Kronch Kols. These latter were, in their turn, subjugated by the Chauhán Rájputs, from whom the present Rájá of Koreá is a lineal descendant.

HISTORY OF THE RAJA; PLACES OF INTEREST, ETC.—The Koreá family call themselves Chauhán Rájputs, and profess to trace back their descent in the direct line to Dhaurel Sinh, a chief of the Chauhán clan, who conquered Koreá six hundred years ago. The present Rájá, Prán Sinh, is a minor, and the State is under the management of Thákur Bhairo Sinh. The annals of the family, however, mention two earlier dynasties—first, the Balands, and after them the Kronch Kols. Traces of the Balands survive, as has been remarked above, but they now claim to be pure Hindus, and numbered only 108 at the time of the Census Report. Nothing is known about the appellation *kronch*, and at the present time there are not many Kols in Koreá. It is possible, however, that the name of the State may be derived from that tribe, as the letters *l* and *r* are interchangeable. If so, it would appear that Koreá was one of the last places where the Kols were a dominant race.

Sonhát, the residence of the Chief, and the capital of the Koreá State, is situated in longitude 82° 35′ and latitude 23° 28′, on a table-land 2477 feet above sea-level. The house of the Rájá is a kind of mud fort, surrounded by a poor and insignificant village. There is also a police station and a substantial lock-up, which contained seven prisoners at the end of 1871.

The earliest mention of Koreá is to be found in a 'Narrative of a Route from Chunarghur to Yertnagoodum in the Ellore Circar,' in 1795, by Captain J. T. Blunt, published in vol. vii. of *The Asiatic Researches*. Captain Blunt with great difficulty entered Koreá from Singrauli. At the foot of the Utná Pass, he was informed that no traveller should attempt the ascent till he had propitiated by a sacrifice *Nilkánt Deo, the spirit of one of the huge rocks round* which the pathway winds. Having arranged this matter with the *gáontiá* or head-man of the village, he proceeded to ascend 'a very steep and rugged hill, making an angle with the horizon of about

seventy-five degrees.' Just as Captain Blunt entered the country, the Rájá of Koreá, Rám Gharíb Sinh, had concluded a truce with the Marhattás, by whom he had been beleaguered in his fort of Sonhát for some time past. Captain Blunt had an interview with the Rájá, whom he describes as of low stature, very dark, and of the same type of feature as most of his people. It appeared that when the Marhattás established their Government in Ratanpur and Bághelkhand, they demanded a tribute from the Rájá of Koreá. The amount was settled after much discussion at Rs. 200. Rám Gharíb Sinh had, however, paid nothing for the last five years; and his territory had therefore been invaded by two hundred matchlockmen and thirty horse from Chattísgarh, aided by about eighty horse and foot from Sargújá. Goláb Khán, the commander of this force, out-manœuvred the Koreá Chief by entering the State through a different pass from that which had been fortified against his approach, and proceeded to ravage the country and burn the villages. The Koreá Rájá could muster only three horsemen, ten matchlockmen, and about a hundred hill warriors armed with axes and bows and arrows. With this force he was unable to meet the invaders in the open field, and therefore concluded a treaty in which he agreed to pay the Marhattás Rs. 2000, or double the amount of the arrears of tribute due. Captain Blunt, however, 'was informed that this sum was considered merely in the light of a nominal tribute, or acknowledgment of submission; for the Rájá had it not in his power to pay one rupee, and the Marhattás had agreed to let him off on his giving them five small horses, three bullocks, and a female buffalo.' From Captain Blunt's inquiries, it appears that before the rise of the Marhattá power, the chiefs of Koreá had lived in perfect independence; and that Mirzápur, the former capital of the State, had only been abandoned for Sonhát because the latter place was situated on a higher level, and afforded a safer refuge in the event of an invasion.

Capital and Interest.—There are no capitalists in Koreá. A Bráhman who died recently was the only person who lent money, or had extensive dealings with the cultivators, and the usual rate of interest charged by him was from 2 to 2½ per cent. per mensem. The trade of the country is chiefly in the hands of Brinjárás or Banjárás, traders and carriers, who come periodically with their families, and make long halts in the most favourable positions, exchanging salt for any sort of surplus produce that they can obtain. Captain

Blunt noticed these men as the most enterprising traders in the countries under the Marhattás, which he traversed in 1795. He describes a Brinjárá as 'persevering through roads which nothing but the most indefatigable spirit of industry could induce him to attempt, and where the straitness of the paths and defiles barely affords a passage for him and his bullocks.'

REVENUE OF THE STATE.—As the Chief of Koreá is a minor, accounts of the income and expenditure of the estate are furnished to the Commissioner of Chutiá Nágpur. I insert here the balance sheet of Koreá for the year 1874-75, as showing the number of miscellaneous dues which make up the income of a Chief of a Tributary State.—*See table on next page.*

The pasturage dues, which have already been referred to in the paragraph on Forests, vary slightly in different parts of the estate. Thus, in Khargáon *parganá*, the rate for the season is Rs. 12 per hundred head of cattle, exclusive of calves under three years old. Of this amount the Rájá takes Rs. 8, and Ratan Sáhí, the *jágírdár* or sub-proprietor of Khargáon, Rs. 4. In Patná *parganá*, the rate is only Rs. 9 per hundred, of which the Rájá gets Rs. 5, and the *jágírdár* Rs. 4. Again, villages under the direct management of the Chief pay a *ser* of *ghí* annually, for the rights of pasturage in the entire village. On cattle passing through Koreá to other estates, a cess of Rs. 6 per hundred is levied at Sonhát and Tenghorá. Pack bullocks pay 2 *ánnás* a head for passage. If cattle coming for pasturage stay throughout the rains, the foregoing rates for the season are raised fifty per cent.

The miscellaneous dues, of which the totals appear in the balance sheet, are as follow:—(1) *Salámí*, occasional presents made by head-men or peasants when visiting the Rájá; (2) *khachkar*, an assessment on weavers' looms, at eight *ánnás* each; (3) *kothíkar*, a tax of eight *ánnás* on every smelting furnace; (4) *maurábi* or *madriá*, one rupee, or a drum, is taken from every drum-maker; (5) *márwái* or marriage fee, at the rate of eight *ánnás* from the parents of the bridegroom, and four *ánnás* from those of the bride; (6) *tikurái*, a tax on diggers of arrowroot, at a rate of two *ánnás* for each implement employed in the trade; and (7) lac dues, at eight *ánnás* for every man engaged in collecting lac.

POLICE.—In 1871, fifty-one criminal cases were reported in Koreá, and sixty-one persons were arrested, of whom thirty-seven

[*Sentence continued on page 221.*

Balance Sheet of Korea State for the Year 1874–75.

Revenue.				Expenditure.			
1. Rents of villages as recorded on the rent-roll of the State,	£301	0	0	1. Tribute paid to Government, for 1874–75,	£40	0	0
2. *Kharchari*, or grazing dues on pack-bullocks or buffaloes,	122	1	6	2. Lodging expenses of the Minor, Rájá Prán Sinh,	130	0	0
3. *Kharchari dákhar*, or extra pasturage dues at half-rates for the rainy season,	12	9	9	3. Pay of Jawáhir Sinh and servants,	153	14	7
4. *Salámi*, or presents from subordinate landholders,	6	15	0	4. Pension of Bahurá Phulbás Kunwári,	5	0	0
5. Presents from servants,	1	18	0	5. Tent and carpet for the mir or Rájá,	6	17	0
6. Miscellaneous presents,	13	10	0	6. *Járáur*, or worm-cloth to ploughmen,	6	6	0
7. Proceeds of corn sold from granaries,[1]	82	7	6	7. Salt and oil for jail and granaries,	2	16	0
8. Proceeds of sale of *ghi*,[1]	11	6	8	8. Travelling expenses of persons sent with prisoners and papers to Ránchí,	2	12	6
9. Proceeds of sale of goats,[1]	0	4	0	9. Stationery,	1	13	0
10. *Abkári*, or excise on spirituous liquors,	1	4	0	10. Paid for chains for prisoners,	0	4	0
11. Fees from *baigás* or village priests,	0	8	0	11. Cloth and sweetmeats sent to Ránchí for the Minor,	2	0	0
12. *Tánghái*, or axe-royalty from wood-cutters,	2	7	0	12. *Pagrí*, or turban, given to *gáontiás*,	0	10	0
13. *Khachkar*, or loom-tax on weavers,	1	0	0	13. Cloth for the *gaddi* or cushion,	0	7	0
14. *Chakkai*, or tax on potters,	0	1	0	14. Rent paid for lands in Sonhát,	0	8	0
15. Cess for *tahái* festival,	1	10	0	15. Embankments prepared during the scarcity in Bághraurí and Sonhát,	65	2	10
16. Police fines realized,	11	2	0	16. Expenses incurred in the marriage and *mandan* of Rájá Prán Sinh,	259	3	2
17. Interest of debts realized,	2	14	0	17. Paid for corn purchased,	34	12	4
18. Received from Ratan Sáhi on account of Debt from the Collection of *tappá* Khargáon,	17	15	5	18. Paid for a shawl for the Minor,	27	0	0
19. Debts incurred during the marriage and *mandan* or shaving ceremony of the Minor,	103	6	9	19. Debts paid,	42	4	9
20. Proceeds of a horse sold,	3	10	0	20. Advances given to cultivators during the scarcity,	10	8	0
				21. Rice supplied to the Minor, and miscellaneous expenses,	10	9	1
Total,	£696	10	7	Total,	£801	2	3
Balance in hand from previous year,	119	2	2	Balance in hand,	14	10	6
Grand total,	£815	12	9	Grand total,	£815	12	9

[1] These three items represent the Chief's yearly income from rents and cesses paid in kind.

Sentence continued from page 219.]
persons were convicted by the Chief. Two civil suits were pending at the end of 1870, and three more were instituted during 1871. Of these five suits, three were for agricultural loans without bond, and two on account of land disputes. Three were disposed of by the Chief in 1871, and two were pending at the end of the year.

SARGUJA STATE.

(6) SARGUJA, the largest of the Tributary States under the Commissioner of Chutiá Nágpur, lies between 22° 37′ 30″ and 24° 6′ 30″ north latitude, and 82° 32′ 5″ and 84° 7′ 0″ east longitude. It is bounded on the north by Mirzápur District in the North-Western Provinces, and the Independent State of Rewá; on the east by Lohárdagá District; on the south by Jashpur, Udáipur, and the District of Biláspur in the Central Provinces; and on the west by Koreá. It contains an area of 6103 square miles, with 1295 villages, 36,463 houses, and a total population of 182,831 souls, of whom 68,789 or 37·6 per cent. are Hindus; 1370 or ·8 per cent. are Muhammadans; and 112,672 or 61·6 per cent. belong to other religions not separately classified. The proportion of males to the total population is 49·9 per cent.; average number of persons per square mile, 30; average number of villages per square mile, ·21; average number of persons per village, 141; average number of houses per square mile, 6; average number of persons per house, 5·0. The State yields its Rájá an annual income of about Rs. 30,000 (£3,000), and pays a tribute to Government of Rs. 1891. 11. 0 (£189, 3s. 4d.). The present Chief, Mahárájá Inrajit Sinh, is imbecile, and the State is managed by his brother, Rájá Bindheswarí Prasád Sinh Deo, C.S.I., Chief of Udáipur.

EARLY HISTORY.—Sargújá appears to have been unknown to the Mughul Government, and its early history is therefore extremely obscure. Ethnically, as well as physically, the western half of the State belonged to the wild Central Indian tract laid down on old maps as Gondwáná, while the eastern table-land formed part of the Kol kingdom of Chutiá Nágpur. For many generations, however, the Kol and Gond territories of eastern and western Sárgújá have been united under the present reigning family, who call themselves Rákasel Rájputs. According to a local tradition in Palámau, the

Ráksel Rájputs governed that part of the country up to 1613 A.D., when they were ousted by the Cheros in a strange fashion. In 1612, Bhagwant Rái, the head of the Chero tribe, then a fugitive from Cháinpur, took service with a large body of Chero retainers under Mán Sinh, the Ráksel Rájá of Palámau, intending, on the first opportunity, to seize the supreme power. In the following year, Mán Sinh went to Sargújá to celebrate the marriage of his son with the daughter of the Sargújá chief. In his absence, Bhagwant Rái rose with all his followers, murdered Mán Sinh's family, and made himself the first Chero Rájá of Palámau. Mán Sinh made no attempt to regain his kingdom, but in his turn murdered the Sargújá chief, and took possession of the Ráj. This was the origin of the present Ráksel dynasty. Another tradition says that the family domain once extended to the south as far as the banks of the Mahánadí. But one of the Chauhán princes of Patná in the Central Provinces crossed the river with a large force, and founded Sambalpur. The Ráksel chief advanced to expel the intruder, but was defeated and fled, leaving behind him the tutelar deity of the Sargújá Ráj, whose image is now preserved in a temple at Sambalpur. From this latter legend it may at least be inferred, that the chief of Sargújá exercised in early times a feudal authority reaching far beyond the present limits of the State.

Authentic history commences about the year 1758, when a Marhattá army in progress to the Ganges overran the State of Sargújá, and compelled the Chief to acknowledge himself a tributary of the Berár Government. But beyond imposing a heavy fine and taking engagements for the security of the high roads from Mirzápur, Benáres, and Gayá to the capital of Nágpur, no tokens of submission were exacted. In the year 1792, the attention of the British Government was directed to Sargújá, in consequence of Rájá Ajit Sinh having seized Barwe, a hill-locked *parganá* on the western frontier of Chutiá Nágpur Proper. The Berár Rájá interfered without effect; and on the death of Ajit Sinh, his third brother, Lál Sangrám Sinh, murdered Ajit Sinh's widow, usurped the chieftainship, and not only retained possession of Barwe, but aided a rebellion in Palámau against the British Government. This led to an expedition into Sargújá under Colonel Jones, by order of the Marquis Wellesley, then Governor-General. Barwe was restored to the Mahárájá of Chutiá Nágpur; and a treaty was concluded between the British and Nágpur Governments which provided for the administration of

the affairs of Sargújá during the minority of Balbhadra Sinh, the son of Ajit Sinh, under the management of his uncle, Lál Jagannáth Sinh. The treaty, however, proved inoperative. Directly the British force retired, Lál Sangrám Sinh re-entered Sargújá, and Lál Jagannáth Sinh, with his son, Amar Sinh, were forced to take refuge in British territory. Sangrám Sinh seized the minor Rájá and ruled in his name until 1813, when the Gond fief-holders (*jágírdárs*) rose against him. He was defeated and fled to Benáres, where he was arrested and detained in custody till his death. His descendants still live there as pensioners on the revenues of Sargújá. On the flight of Lál Sangrám Sinh, Major Roughsedge, the Political Agent, went to Sargújá and endeavoured to settle the affairs of the State. He found that the young Rájá, Balbhadra Sinh, was imbecile, and therefore arranged with the *jágírdárs* for the appointment of a *díwán* to carry on the government in the name of the elder Rání, Bishnu Kunwárí. But after a time the *jágírdárs*, finding their own power crippled by this arrangement, applied to the Berár Government for a force to expel the *díwán* whom Major Roughsedge had appointed. Their request was acceded to. The *díwán* was killed, and an attempt to seize the Rájá and his two Ránís was only frustrated by the gallantry of a small guard of British Sepoys, who had been left in Sargújá for their protection. In 1816, Balbhadra Sinh died without issue, and Sargújá continued in a lawless state until 1818. In that year it was ceded to the British Government, under the provisional agreement concluded with Madhují Bhonslá (Apá Sáhib), and Captain H. Sinnock was appointed Superintendent of the affairs of Sargújá. When order was restored, Lál Amar Sinh, son of the Jagannáth Sinh who had before been appointed manager, was declared Rájá, and on 17th March 1826 was invested with the higher title of Mahárájá. He was succeeded by his son, the present Mahárájá, who is insane. The State is now managed by a younger brother, Bindheswarí Prasád Sinh Deo, Rájá of Udáipur.

General Aspect.—The physical conformation of Sargújá may be described in very general terms as a secluded basin, walled in on the north-east and south by massive hill-barriers, and protected from approach on the west by the forest-clad tract of Koreá. The eastern portion of the State consists of an undulating table-land about 2500 feet above the sea, continuous with, but slightly higher than, the adjoining plateau of Chutiá Nágpur Proper. From this, again, isolated hill ranges, and the peculiar formations locally known as *páts*, rise to

an elevation of 3500 and 4000 feet, forming on the north the boundary of Palámau, and blending on the south with the hill system of northern Jashpur. At the valley of the Kanhár river, there is an abrupt descent of 900 feet from the table-land of the east to the fairly level country of central Sargújá, which here divides into two broad stretches of fertile and well-tilled land. One of these runs south towards Udáipur, and separates the lofty plateau of the Máinpát from the wild highlands of Khuriá in Jashpur; the other trends to the west, and, opening out as it goes, forms the main area of cultivated land in the State. A *pát*, as explained in the Statistical Account of Lohárdagá District (vol. xvi. p. 233), consists of a plateau capped with a horizontal stratum of trap rock, and thus preserved from erosion by the action of wind and rain. Indeed, the two most prominent physical features of Sargújá are the Máinpát and the Jamírápát. The Máinpát is a magnificent table-land eighteen miles long, and from six to eight miles broad, which rises to a height of 3781 feet above the sea, and forms the southern barrier of the State. The southern face of the plateau appears to be composed either of gneiss or of granitic rocks, whence long spurs strike out into the plains of Udáipur; while the northern side is a massive wall of sandstone indented like a coast-line, with isolated bluffs standing up in front of the cliffs from which they have been parted. It is well watered and wooded throughout, and supplies, during the summer months, vast grazing fields for the cattle of Mirzápur and Behar. The pasturage dues of this plateau alone are estimated by Colonel Dalton at Rs. 2500 (£250) a year. The Jamírápát is a long, winding ridge not more than two miles wide. It forms part of the eastern boundary of the State, and borders on Chutiá Nágpur Proper. Until 1859, the administrative headquarters of Palámau was situated at Korndá on the Jamírápát.

Hills, etc.—Geologically, the table-land and hill ranges of the eastern portion of the State are composed of metamorphic rocks, which here form a step or barrier between Sargújá and Chutiá Nágpur Proper. In central Sargújá, this metamorphic formation gives place to the low-lying carboniferous area of the Bisrámpur coal-field; and this again is succeeded farther west by coarse sandstone, overlying the metamorphic rocks which crop up here and there. The principal hills in Sargújá are twenty in number, as follow:—(1) Mailán, 4024 feet; (2) Jám, 3827 ft.; (3) Partagharsá, 3804 ft.; (4) Kandadárá, 3770 ft.; (5) Chutái, 3713 ft.; (6) Karo, 3628 ft.; (7) Bám-

han, 3505 ft.; (8) Gungru, 3491 ft.; (9) Bendá, 3473 ft.; (10) Ghunsá, 3424 ft.; (11) Bhurámurio, 3390 ft.; (12) Bijátill, 3215 ft.; (13) Amberá, 3183 ft.; (14) Kanhái, 2872 ft.; (15) Khajurá, 2861 ft.; (16) Ras, 2702 ft.; (17) Jhampi, 2480 ft.; (18) Chaurá, 2470 ft.; (19) Baorkho, 2436 ft.; and (20) Páthárgauá, 2304 ft.

Rivers.—The principal rivers in Sargújá are the Kanhár, Rehr, and Máhán, which flow northwards towards the Són; and the Sankh, which takes a southerly course to join the Bráhmaní. The water-shed in which all these rivers rise, crosses the State of Sargújá from east to west, and can be traced through the States of Koreá and Cháng Bhakár into the Central Provinces. In early times the Sankh was famous for the gold and diamonds that were found in its sands; but of late years no diamonds have been heard of, and gold is only sought for in the sands of more southern streams, such as the Bráhmaní and Ib. With few exceptions, the beds of the rivers are rocky, the banks high and unfitted for cultivation, and the streams themselves a succession of rapids and still pools. These latter contain abundance of fish, and fishing in them with rod and line is one of the favourite amusements of the chiefs. The waters are strictly preserved, and the fish are fed regularly at certain places. Once or twice in the year these places are fished, and a large capture made in a very short space of time. None of the rivers are navigable, and the only boats in Sargújá are the small canoes kept on some of the fords of the Rehr and Kanhár. In 1870, sixteen persons were reported to have lost their lives by drowning. Of this number, the larger part was due to persons attempting to cross rivers when in high flood. There are no lakes or large swamps in Sargújá; and owing to the physical conformation of the country, the surface drainage is extremely rapid, unless arrested for the purpose of rice cultivation. No use is made of the rivers for irrigation, or as a motive power to turn machinery.

Minerals.—Some years ago an attempt was made to open a lead mine in Western Sargújá, where some good specimens of the metal had been found out, but the enterprise proved a failure. The following Account of the Bisrámpur coal-field is extracted from a paper by Mr. V. Ball, in vol. vi. of *The Memoirs of the Geological Survey of India*:—'The Bisrampur Coal-Field.—The name Bisrámpur, being that of the capital town, has been given to an area of coal-measure rocks, which is situated in the eastern portion of the comparatively

low-lying ground of central Sargújá. On the north and east, the limits of the original basin of deposit are defined, in the former case by a ridge of low hills composed of metamorphic rocks, and in the latter by the flanks of a plateau formed of the same rocks. This plateau rises from 1000 to 1800 feet above the generally elevated country of Western Chutiá Nágpur, thus forming a step or barrier between Lohárdagá and central Sargújá. In some cases, the ancient valleys and indentations in these bounding walls of the basin are occupied by prolongations from the rocks of the Tálcher formation, which, as they crop out on all sides, probably underlie the coal-measures throughout. Instances occur, notably one, where spurs from the metamorphics penetrate into the area now occupied by the coal-measures. With these exceptions, the latter lie within well-defined boundaries, which to a comparatively small extent only have been affected by faults. On the south and west, the case is very different. The original boundaries of the coal-measures are far removed from the present limits; and broken and semi-detached extensions of the sedimentary rocks, especially the Tálchers, connect the Bisrámpur field with other coal-fields, which, however, for all practical purposes, may be most conveniently regarded as distinct. The coal-measures whose limits have been thus defined, occupy an area of about 400 square miles, throughout which, except in the river beds, or their immediate neighbourhood, and on a few small hills, no rocks are exposed; a considerable covering of alluvium concealing all. To such an extent is this the case, that a traveller might pass over the Bisrámpur and Pratáppur road for twenty-two miles without seeing a single outcrop of Barákhars, save at two or three of the river crossings. The level of this area falls from south to north, Bisrámpur at the south-east corner being 1943, and Kíunrá, on the northern boundary, 1747 feet above the sea-level. The drainage of the eastern three-fourths of the field is effected by the Máhán river and its tributaries. The waters of the remainder are carried directly into the Rehr by the Pasáng and other smaller tributaries. The Máhán itself joins the Rehr at a point a few miles to the north-west of the field, traversing in its course a channel deeply cut in the above-mentioned barrier of metamorphic rocks, which bounds the field on the north. This fact, if others were wanting, affords evidence of the immense denudation which has taken place. But in the isolated Pilká hill, formed of the upper sandstones which rest

on the southern boundary of the field, there is a remnant of the rocks, which, with a covering of trap, filled up the basins and valleys existing in the ancient metamorphic area. Thus, we can see what were the conditions which gave the river a fall from above, sufficient to enable it in the long lapse of time to cut down through what, under other circumstances, would have been an insurmountable obstacle to the formation of a drainage outlet for this area on the north. Under somewhat similar conditions, two other considerable rivers, the Kanhár and Rehr, have cut gorges for themselves, through which they are gradually removing away all traces of those rocks whose former presence enabled them to force their way to join the Són. In this way the valleys and basins are being sculptured and cleared out anew, the sedimentary rocks broken up into detached areas, and the basal metamorphics gradually re-exposed to the direct action of denudation.

'The sedimentary rocks of this area are referable to three formations, viz. Tálcher series, Dámodar series (Barákhar group), and upper sandstones (= Mahádevas?). As to the maximum thickness of the Tálchers, there are no sections sufficiently definite to enable us to determine its amount with certainty; but in no part of the field where the rocks of this formation are exposed, do they reach 200 feet. In the clearest section in the area—in the Gaingháta—the same beds roll over and over, and it is impossible to measure them. Outside what we have adopted as the limits of the present description, there may be a much greater thickness; and in one section underneath the Máinpát they certainly do exceed 200 feet. Similarly with the Barákhars, though occupying a considerable area, there is no tilting or disturbance of the beds for any continuous distance, the consequence being that no measurements can be made which are of the least value for determining the thickness. The prevalence of sandstones, to the almost total exclusion of the other rocks which go to make up the Barákhar group in the eastern coal-fields, renders it impossible to identify individual beds in sections at any distance from one another; and the coal-seams are far too irregular and variable in thickness to be of much use for this purpose. From the general horizontality of the beds, from the character of the basin in which they lie, and the out-cropping of the Tálchers on all sides, it is evident that, as compared with the eastern fields, the thickness must be inconsiderable; and I find it difficult to bring myself to believe that it anywhere amounts to even as much as 500

feet. With the upper sandstones it is less difficult to assign a definite thickness, though it be a minimum one. The horizontal beds which form the Pilká hill are about 1000 feet thick.

'With the exception of building-stones, which are of the usual character found in the Barákhar and Tálcher rocks, the economic resources of the Bisrámpur coal-field are limited to coal. From the imperfection of the sections, and the difficulty of identifying the partially exposed coal-seams at different localities, any attempt at a tabular statement of the number of seams would only tend to exaggerate the importance of a large proportion of them; which, while they will in all probability prove to be worthless, cannot at present, from the limited data which we possess regarding them, be individually asserted to be so. It may be regarded as an established fact, that good coal does exist in fair abundance, and, from the horizontal lie of the seams, in a suitable condition for working. But borings can alone furnish facts sufficiently reliable for estimating the extent and thickness of individual seams, and generally the total amount of coal existing in the field. Such borings at a few well-selected sites would, in consequence of the undisturbed character of the beds, and the comparative small thickness of the whole formation, give conclusive and exhaustive information as to the amount of coal obtainable. To prove the individual seams, which, as at present exposed, are the most promising, I would recommend borings being made on the west bank of the Máhán, a mile and a half north of Chendiá; on both banks of the Máhán at Bhagárá; and on the southern bank of the Pasáng, north of Jaldegá; and from these points, in whatever directions the original results would render it probable that the seams extended. For proving the total amount of coal throughout the area occupied by the coal-measures, borings should be made all across it. It is at present hardly necessary, however, to go farther into the question, as the probability of this hill-surrounded area being ever the seat of mining enterprise is so slight, that the existence of coal there, in whatever quantity, can hardly be said to have any immediate importance from an economic point of view. The coal-fields below the plateau in the Mánd valley, ninety miles to the south, are the only localities in Western Chutiá Nágpur which are ever likely to be made use of by any railway connecting Calcutta and the Central Provinces.'

Mineral Springs.—There is a group of mineral springs at Tatápání (literally, hot water) in the northern part of Sargújá, bordering

on Palámau. The springs bubble up in the middle of small streams of running water, and the highest temperature observed is 184° Fahrenheit.

Forests and Jungle Products.—The forests of Sargújá are of the same general character as those in Palámau and Chutiá Nágpur Proper, consisting chiefly of *sál*. Owing to the distance of the forest from all means of communication, some years must elapse before their supplies of timber can be utilized; but, in the meantime, attempts are being made to check the extensive destruction of valuable *sál* wood, by the practice of girdling the trunk for resin. Large grazing grounds are found all over Sargújá, of which the best are situated on the plateau of the Máinpát; and large herds of cattle are driven in yearly for pasture under the charge of Goálás or herdsmen.

The following list of timber trees, trees planted in villages, and jungle products, was furnished to the Commissioner by the Manager of the Sargújá State. For the botanical names I am indebted to Mr. T. F. Peppè, Sub-Deputy Opium Agent, Ránchí. Timber trees:—*Sakhuá* or *sál* (Shorea robusta); *harrá* (Terminalia chebula); *baherá* (Terminalia belerica); *ánorá* (Emblica officinalis); *khayer* (Acacia catechu); *dhaurá* (Conocarpus latifolia); *ásan* (Terminalia tomentosa); *kúsum* (Schleichera trijuga); *tendu* (Diospyros melanoxylon), *piár* (Buchanania latifolia); *ladh* (Symplocos racemosa); *kharhar; sidhá* (Lagerstræmia parviflora); *karau; saleya* (Boswellia thurifera); *rohina* (Soymida febrituga); *papreil, bhelwá* (Semecarpus anacardium); *khersárí; karmuj* (Pongamia glabra); *pipal* (Ficus Indica); *tilal* (Sterculia urens); *sihar; ghothar; pasá; báns; korkot* (Dillenia pentagyna); *semar* (Bombax Malabaricum); *kodlá; bewhár; medá; mungá* (Moringa pterygosperma); *tewar; gamhár* (Gmelina arborea); *padri, galgalá* (Balsamodendron mukul); *keoti; hathul; dhawai* (Grislea tomentosa); *gurich; gaijan; kekar; bharuhi; sissu* (Dalbergia latifolia); *tún* (Cedrela toona); *palás* (Butea frondosa); *rái; karsi; katuá; burju; káth mahuli* (Bauhinia racemosa); *karauda* (Carissa diffusa); *katái; jampti* (Sesbania Ægyptiaca); *karlu; ámrá* (Spondias mangifera); *longá; ghui; pindar; dagtawá; donpát* (Acacia florida); *ghántá* (Schrebera swietenioides); *kari; bhurundá; chulhí; bhurkor; dhánkát* (Artocarpus lakoocha); *bhursá; porgá; udár; cheur; dumar* (Ficus glomerata); *siris* (Acacia speciosa); *murhí, pate; mahuá* (Bassia latifolia). Trees planted in villages:—*Imli* or tamarind (Tamarindus Indica); *kathál* or jack tree

(Artocarpus integrifolia); *jámun* (Eugenia jambolana), *laer* or plum (Zizyphus jujuba), *karhar* (Artocarpus lakoocha); *támras* or guava, *dumbha*; *kágzi* or lime fruit; *sharbati* or lemon, *anár* or pomegranate; *mungá* (Moringa pterygosperma), *nim* (Melia Indica); *bakam* (Melia azadirachta); *rendi* or castor (Ricinus communis); *pákar* (Ficus infectoria); *kadam* (Nauclea cadamba), *bar* (Ficus Bengalensis); *pipal* (Ficus religiosa); *bel* (Ægle marmelos); *saftálu* or peaches, *kaint* (Feronia elephantum), *tút* (Morus Indica); *ám* or mango (Mangifera Indica); *sítá phal* or custard apple. Jungle products:—Lac, found on the *kusum* tree (Schleichera trijuga), *palás* tree (Butea frondosa), and on the *pipal* tree (Ficus Indica); *koá* or silk cocoons, found on the *ásan* tree (Terminalia tomentosa), and on the *sakhuá* tree (Shorea robusta); *kath* or *khayer* (Acacia catechu).

FERÆ NATURÆ.—Tigers, leopards, bears, buffaloes, bison, and all kinds of deer are found in Sargújá. Wild elephants have lately immigrated into the jungles, and *kheddá* operations have been carried on with some success by the Manager of the State. Nineteen deaths by wild beasts were reported in 1870.

POPULATION.—A rough Census, taken in 1846, returned the total population of Sargújá at 101,847 souls. A more exact Census was taken in 1871–72, under the supervision of the Manager, by enumerators appointed and paid by him. Colonel Dalton, the Commissioner of Chutiá Nágpur, tested the returns when on a tour during the early part of 1872, and pronounced the ultimate result to be very correct. The total population thus ascertained was 182,831 persons, inhabiting 36,463 houses. The number of males is 91,291, and of females 91,540; the proportion of males in the total population being 49·9 per cent.; and the density of the population throughout the State, 30 per square mile. Classified according to age, the Census gives the following results:—Hindus—under twelve years of age, males 13,956, females 14,488, above twelve years, males 19,645, females 20,700. Muhammadans—under twelve years of age, males 174, females 283; above twelve years, males 411, females 502. Other sects—under twelve years, males 22,165, females 21,880; above twelve years, males 34,940, females 33,687. Total—under twelve years, males 36,295, females 36,654; above twelve years, males 54,996, females 54,889.

ETHNOLOGICAL CLASSIFICATION.—Classified according to race, the Census returns of Sargújá show the following results:—Dravidian aborigines, 73,256, or 40·1 per cent. of the total population;

Kolarian aborigines, 39,416, or 21·5 per cent.: total of pure aborigines, 112,672, or 61·6 per cent. of the entire population. Pure and impure Hindus, 68,789, or 37·6 per cent.; Muhammadans, 1370, or 0·8 per cent.: total of the last two classes, 70,159, or 38·4 per cent. of the entire population. The foregoing figures are arranged by Colonel Dalton on his own system of race classification, which differs slightly from that adopted for the whole Bengal in the Census Report for 1872. The religious divisions of the people, as ascertained by the Census, have been given in the first paragraph of this detailed Account of Sargújá.

It is a difficult matter to determine what section of the existing population of Sargújá is descended from the earliest settlers in the State. Colonel Dalton, however, is of opinion that the first settlers either belonged to, or were absorbed into, the Kolarian tribes. During the period of Kol ascendancy the Aryans appeared, coming probably at first as propagandists and colonists rather than as invaders. But whatever may have been their position, they exercised a strong influence over the religion, habits, and language of the earlier inhabitants; and thus it is that the Kolarian tribes of Sargújá, with the exception of those who have isolated themselves in mountain fastnesses, are more or less Hinduized, and speak a rude dialect of Hindí. At a later period the Gonds invaded the country, and settling in the lowlands of western Sargújá, enslaved or drove out the Kol population. The Aryans, however, appear to have been left unmolested; and as the Gonds became the dominant race of Sargújá, their chief would gradually gain admission into the aristocratic fraternity of Kshattriyas. This may well have been the origin of the Sargújá Ráksel family, the members of which have for many generations intermarried with Rájputs of pure lineage, and are now as distinguished for their good looks as any of the recognised Rájput clans. Amongst the sub-proprietors, there is one of Rájput blood who is connected by marriage with the Ráksel family, and probably owes his position in Sargújá to having been one of the first of his caste who intermarried with them. The other subordinate estates are either the maintenance grants of the collateral branches of the family, or fiefs held on condition of rendering military service.

The Two Dravidian Tribes of Gonds and Uráons form by far the most numerous section of the population of Sargújá. The former, numbering 36,821, are the principal holders of military fiefs under the Rájá, and probably came into Sargújá as a conquering race after

the break-up of the Gond kingdom in the Central Provinces. As the Gonds properly belong to the Central Provinces, and all the members of that tribe in the Tributary States are wholly or partially Hinduized, a brief mention of them will be sufficient here. Their religion varies considerably in different localities, and they have even been classified into sects, known by the number of gods they pay devotion to. All, however, agree in having one common object of worship, called Búrá Búrhá or Báda Deo, a name which has been variously rendered as 'the god of light' and 'the old god.' Colonel Dalton was credibly informed that the Gonds in Sargújá formerly offered human sacrifices to Búrá Deo, and go through the form of doing so still. They now make up an image of a man with straw or some other material, which answers the purposes of sacrifice. But not long after the cession of Sargújá to the British Government, one of the Gond *zamíndárs* was arrested and imprisoned for having seized the *ráj guru* or head priest of the Sargújá reigning family, and sacrificed him at the altar of Búrá Deo.

The Uráons, numbering 14,266, are mostly immigrants from Chutiá Nágpur Proper, and occupy a low social position as farm labourers to the more wealthy cultivators.

Among the Kolarian Tribes of Sarguja the following are the most remarkable :—

Agaria, also called Asúra; iron-smelters; number, 668. The name Agariá is obviously derived from *ágar*, the 'bloom' of iron in its rough state as it comes fresh from the furnace. It denotes the occupation of iron-smelting, without any reference to the caste of the persons who engage in it. It happens, however, that throughout the Chutiá Nágpur Division iron-smelting is only practised by Mundás and the cognate tribe of Brijiá and Kharriá, so that Agariá, which is only the name of an occupation, has been taken to be the name of a tribe.

Bhuihar or Boyar.—The people called Bhuihars in the Census Report, and returned as numbering 5476 in Sargújá and 9426 in the entire group of States, are probably to be connected with the Boyárs noticed in Colonel Dalton's *Ethnology of Bengal*. The Bhuihars, whom Colonel Dalton describes as the lowest type of human beings that he ever came across, are known to be a very small tribe, and are rapidly dying out; while the Boyárs are a numerous and widely-diffused race inhabiting the highlands of Palámau, Sargújá, Koreá, and Cháng Bhakár. It is probable that the two tribes are really

allied, although they repudiate all connection with each other, and do not intermarry or eat together. The Boyárs live in small hamlets or detached houses, and grow millet or pulses on the virgin soil of newly-cleared forests. They worship two gods, called Tarband and Bakeswar, under *kusúm* trees; and the Gond deity Dulhádeo is their household god. They bury their dead; and in the case of males, deposit an axe, a knife, and a bow and arrow in the grave. Their dances, called *dawa, terriah*, and *karm*, resemble those of the other Kolarian tribes.

BINJHIA OR BINJWAR are said to be cognates of the Bhíls, and immigrants from the Vindhya Mountains. In *The Central Provinces Gazetteer* they are described as a subdivision of the Kolarian tribe of Baigá. Number in Sargújá, 1459.

KAUR—number, 12,782—are mentioned by Captain Blunt, in his narrative of a journey made through part of their country in 1794, as 'another hill tribe called Cowhirs.' Their own tradition is that they are descended from the Kauravas of the Mahábhárata, who retreated into the hills of Central India after their final defeat by the Pándavas on the plain of Kurukshetra. This tradition is firmly believed by their Aryan neighbours, who, in spite of the marked Turanian features and anti-Hindu practices of the Kaurs, treat them as orthodox Hindus. In 1869, Colonel Dalton questioned some Kaurs in Jashpur regarding this apparent anomaly, and 'was informed that the Kaurs were divided into four tribes:—*1st*, the Dúdh Kaurs; we may call them, not "milk" Kaurs, but the cream of the Kaurs. They are found in Chattísgarh, and live very purely, according to Hindu doctrines, and have Bráhman priests. *2d*, Páikerá, also orthodox, but a shade below the Dúdh. *3d*, Rettiah Kaurs. The Kaurs of Udáipur belong to this last class. They rear and eat fowls, and have no veneration for Bráhmans. The village barber is their priest, and officiates as such at marriages and other ceremonies. At births, marriages, and deaths, the males affected by the occurrence, and all connected with them of the same sex, are clean shaven all round. Some villages maintain besides a *baigá* priest, or exorcist for the Dryads, Naiads, and witches. The Páikerá Kaurs, therefore, who are, I think, the most numerous, cannot be regarded as Hindu in faith, though "they adore Siva under the denomination of Mahádeva, and Párvatí as Gaurí, and they have a festival for each every year, at which they dance and sing, men and women." *4th*, the Cherwa Kaurs, a scattered and impure tribe.' In Sargújá, the Kaurs at one

time carried their Hindu proclivities so far as to encourage widows to become *satís;* and a Kaur woman who thus devoted herself is worshipped in a sacred grove between Pratáppur and Jilmilli, and with a curious perversion of Hindu ideas, a fowl is sacrificed to her every year. Looking to this mixture of Hindu and aboriginal custom, Colonel Dalton suggests that if the Kaur tradition be true, either the war of the Mahábhárata must be regarded as a struggle between an Aryan and a Turanian race; or the Kaurs of to-day must be considered the descendants of 'subjugated aborigines, who formed the bulk of the armies of Hastinápur.'

KORWA; number, 7473. 'This people,' writes Colonel Dalton, in his *Ethnology of Bengal*, 'take up the dropped links of the Kolarian chain, and carry it on west, over the Sargújá, Jashpur, and Palámau highlands, till it reaches another cognate tribe, the Kurus or Muásis of Rewá and the Central Provinces.' The typical Korwás, who inhabit the great tableland of Khuriá in Jashpur, have already been noticed at some length in the detailed Account of that State (*ante*, pp. 204-206). Of the lowland or *dihí* Korwás, who will not intermarry with their wilder brethren, and even decline to talk the Korwá dialect, very little need be said. In former times, the Korwás of the Sargújá hills lived for the most part by pillage and murder; but of late years their leaders have settled in the plains and now lead a quiet life. But although they are rapidly getting refined into Hindus, they dare not altogether disown the gods of their ancestors, and still maintain Korwá *baigás* or priests, to propitiate the spirits of the hills and woods.

NAGESWAR OR KISAN; number, 11,739. This tribe is included by Colonel Dalton among the semi-Hinduized aborigines, who cannot be classified with complete accuracy. But although they have lost their language, they are certainly of Kolarian origin, and are enumerated in the Census Report as an aboriginal tribe. The following paragraph is slightly condensed from *The Ethnology of Bengal.*

In appearance, the Nágeswars of Sargújá resemble the Santáls, and like them worship the tiger as *ban rájá*, or lord of the forest. They also worship the sun, their own ancestor, and a spirit called Shikáriá Deotá. Their dances resemble those of the Kolarians, but are less lively in step. In the disposal of their dead, they follow the Hindu custom. In Jashpur, the Nágeswars are wilder and more isolated. They observe the Kol religious ceremonies, and their village god is called Dailá, as among the Kols. Each village has

two or more groves, one of which is sacred to their chief god Maihidhúnia, and the other to Mahádeo, a pagan deity with a Hindu name. They keep the Kolarian festival of the *sarhúl*, and have the Kol dances *jádúr*, *júmhir*, and *karm*. In spite of all these points of resemblance, they disown all connection with the Kols, and will not deign to eat with them. They are slovenly in appearance, and are considered bad cultivators.

SAONT; number, 3342; are classed by Colonel Dalton with the Kolarians, although they worship the Gond deity Dulhádeo, and have some customs which must have been derived from a Dravidian source. 'There is one point, a very striking one, in which their funeral rites are quite in accord with those of the Santáls. They told me, without my having in the least led them to the point, that after burning their dead, they throw the ashes into a rapid stream with the view to their being borne away to the great ocean, which they called *samudra*. The Santáls also use a term of Sanskrit derivation, but they say *ságar*. It is singular that the Sáonts, believing themselves to be autochthonous on the Máinpát, which is 250 miles from the north-east seaboard, and isolated as they are, should have so fully realized the idea that the discharge of rivers is into a great ocean; and still more so that they should have preserved the custom of consigning their dead to it, a custom which, in speaking of the Santáls, has been poetically styled, "the reunion of the dead with the fathers." They worship the sun as Bhagawán, and like the Kharriás, offer sacrifices to that luminary in an open space, with an ant-hill for an altar. The position of the Sáonts is altogether very curious, and though they now speak no language but a rude Hindí, the evidence is, on the whole, favourable to their being a remnant of the ancient Kol aborigines of Sargújá, cut off from connection with those people by successive inroads of other races or tribes. Their substitution of a Hindí dialect for their own language seems to indicate that they were first subjugated by Aryans.'

RESIDENCE OF THE RAJA; PLACES OF INTEREST, ETC.—The residence of the Chief, Mahárájá Indrajit Sinh, is at Bisrámpur, in the centre of Sargújá; but the Manager, Rájá Bindheswarí Prasád Sinh Deo Bahádur, C.S.I., lives at Pratáppur, farther north, and the latter place has virtually become the capital of the State. Pratáppur has a court-house and a jail, which contained, at the end of 1871, 31 prisoners, some of whom belonged to the State of Udáipur. A

school has been recently established, but has at present made little progress. There is another school at Bisrámpur, in which both Urdú and Hindí are taught. It is supported by subscriptions from the Chief and the principal landholders of Sargújá.

The following classification of villages in the State of Sargújá is taken from the Census Report:—There are 987 villages, containing less than two hundred inhabitants; 282 with from two to five hundred inhabitants; 24 with from five hundred to a thousand inhabitants; and 2 with from one to two thousand inhabitants. Total number of villages, 1295.

THE CHIEF OBJECTS OF INTEREST in Sargújá are the architectural remains, which, as in Cháng Bhakár, indicate a previous occupation of the country by some race more highly civilised than its present inhabitants. By far the most striking among these are the temples of the Rámgarh hill, of which the following account is condensed from notices in *The Asiatic Journal* by Colonel Ouseley in 1848, and by Colonel Dalton in 1865; as well as from a paper in *The Indian Antiquary* for September 1873, by Mr. V. Ball of the Geological Survey.

Ramgarh hill is a rectangular mass of sandstone, which rises abruptly from the plain about eight miles to the west of the village of Lakhanpur in Rámpur *parganá*. It is ascended from the northern side by a path, which follows the ridge of an outlying spur nearly as far as the base of the main rock. Here there is a very ancient stone gateway, the lintel of which is sculptured with an image of Ganesh. At the same level (about 2600 feet), but a little to the west of the gateway, is a natural grotto, where a constant stream of pure water wells out from a fissure in the massive bed of sandstone. A stone breastwork, which formerly protected the grotto, had fallen down at the time of Colonel Dalton's visit in 1864. The sandstone out of which the water gushes rests upon a seam of coaly shale, 4 feet 5 inches thick, but of little value for burning. From the old gateway the path winds eastward round the hill to its southern face, and there becomes a steep and difficult zigzag which follows the smaller ledges of the rock. Just at the difficult part, it passes a large boulder of sandstone, which has been hollowed into a small chamber, large enough to contain a man. The opening leading to this chamber is not seen from the path, and it may perhaps have been intended to aid in producing some kind of religious illusion. Crowning the most difficult part of the

ascent,' writes Colonel Dalton, 'is a second gateway, which is in better preservation, and is the best executed and most beautiful architectural antiquity of the entire region. Though its origin is equally unknown, it is unquestionably a more modern work than the other gateways and temples on the hill. It belongs to that description of Hindu architecture which bears most resemblance to the Saracenic. Instead of a flat lintel over the gate, we have an arch formed of three voussoirs of stone. The soffit of this arch is cut into a wavy scroll, terminating on the abutments in heads of some animal not clearly discernible. There is an exterior and interior arch of this description, springing from fluted pilasters, and the space of about three feet between them is covered in by another loftier arch similarly formed. Entering, you find yourself in a small court, at the bottom of a flight of steps. A projection of the rock has been scarped to form this resting-place, and from it a most extensive view south and west is obtained. The steps are to the right as you enter; to the left there is a projection with stone breastwork, used as a look-out. Opposite the entrance there was a covered colonnade, but this has fallen in. In the thickness of the gateway wall, a niche, four feet in depth, and about eight feet in height and breadth, is divided by a column still in position, showing how the fragments of the columns of the ruined colonnade should be restored. The shaft and base are octagonal; and the bracket-like projections of the capital are crouching human figures, so placed that head, arms, hands, and back all appear to support the abacus. There is one well-executed figure in this enclosure, of a man kneeling on a coiled cobra, with snake heads peering over each shoulder. A flight of forty-eight cut stone steps leads from this resting-place to another mass of ruins which appear to have been a temple and gateway combined. There is here an image of Durgá with twenty arms, another with eight, and a large figure of Hanumán, all more or less mutilated.' From this point, the path runs along a ridge rising another hundred feet to the extreme summit of the hill, which is returned by the Topographical Survey as 3206 feet above sea-level. Here Mr. Ball first remarked the existence of a cap of from sixty to seventy feet of trap rock, resting on the sandstone. On this level stratum of trap, some very fine specimens of *sál* (Shorea robusta) were growing, thus refuting the theory put forward by Captain Forsyth in his *Central Highlands of India*, that these trees cannot live on a trap soil. On the highest point of the hill there

is still standing the inner shell of what was the principal temple, together with a detached portico on columns. Inside is a sandstone pedestal supporting a group of figures, apparently of trap rock, which Colonel Dalton describes as 'Vishnu with his wives;' while Mr. Ball pronounces them to be 'Lakshman, Balsundri, Jánakí, and Rájá Janak.' The group does not fit the pedestal, and seems to have been placed there in comparatively modern times, after the temple had been partly destroyed and the original images mutilated.

The most striking feature of the Rámgarh hill is the singular tunnel on the northern face, known as the Háthpor. Mr. Ball understands the name to imply that the tunnel was made by hand; but the editor of *The Indian Antiquary* suggests in a footnote that it may be a corruption of *háthipola*, or the Elephant Gate. It certainly bears no signs of human workmanship, and Mr. Ball attributes it to the trickling of water through crevices in the sandstone. There is no trace, however, of any slip or dislocation of the strata, such as usually accompanies similar phenomena. Colonel Dalton describes the Háthpor as follows:—'Two of the spurs of the great rock, themselves rocky and precipitous, forming buttresses on the northern face, instead of gently blending with the plain like others, have their bases truncated and then united by a vast natural wall of sandstone rock, 150 yards thick, and 100 to 150 in height. A semicircular or rather horse-shoe shaped nook is thus formed, which, from the height and precipitous nature of the sandstone rock enclosing it, would be almost inaccessible, had not nature provided an entrance by a natural tunnel through the subtending wall. This is called the Háthpor. The waters collected from springs in the nook form a little stream that flows out through the tunnel. At its mouth it is about twenty feet in height by thirty in breadth; but at the inner extremity of its course of 150 yards, it is not more than eight feet by twelve. A man on horseback could ride through it. The sand of the stream in the tunnel was impressed with old and recent footprints of a whole family of tigers, who had taken up their abode in this pleasant and secure retreat; but we did not find them at home. The horse shoe embraces an acre or two of ground, well-wooded and undulating, so that a considerable body of men could conveniently encamp there.' On the southern side of the recess rises a sandstone cliff, which forms part of the main body of the hill and contains two good-sized caves. The larger of these is forty-four feet long, ten feet wide, and about six feet high. It was, no doubt, of natural origin; but

the walls have been finished throughout with cutting tools, raised benches have been cut out of the solid rock, and recesses partially secluded by buttresses on either side of the entrance. There is no attempt at ornamentation, and nothing to indicate that the cave was intended for a place of worship. The smaller cave is about forty yards distant from the larger, and at the same elevation. The interior shows little or no sign of artificial excavation. Both caves contain roughly cut inscriptions. Copies of these were sent by Mr. Ball to Bábu Rájendralála Mitra, who pronounced them to be 'in the old Pálí or Asoka character and the Pálí language, but not of Asoka.'

If, as Colonel Dalton suggests, the recesses in the larger cave were designed as private apartments for females, it is more than probable that the place was used as a hiding-place for the women and treasure of the ruling family during Marhattá inroads. Local tradition, however, remembers nothing so modern, and describes the caves as the residence of Ráma during the fourteen years of forest exile which preceded his conquest of Ceylon. Here it was that Sitá was carried off by the demon Rávana; and two deep grooves in the rock in front of the larger cave are said to be portions of the enchanted circle which Ráma drew around her for her protection.

The deserted fortress of Júbá is situated in *parganá* Pál on the northern frontier of Sargújá, about two miles south-east of the village of Mánpura. It stands on the rocky shoulder of a hill, and commands a deep gorge overgrown with jungle. Among the trees are the remains of carved temples, almost covered with accumulations of vegetable mould. Here Colonel Ouseley found a complete *linga*, with a well-carved face and head projecting from its surface. This was sent to the Museum of the Asiatic Society. At Mahaóli, about eight miles north-west of Mánpura, a long cut stone was found bearing an inscription of the year 1296 Samvat, or A.D. 1239. I am not aware that the inscription has been deciphered; but Colonel Ouseley was of opinion that it marked the place where a widow had been burned as *sati* on her husband's funeral pile.

About six miles east of the Rámgarh hill, on the banks of the Kéhar river, there are the remains of about twelve temples. One is brick-built, and the rest are of sandstone. At the time of Colonel Ouseley's visit, the carving on the sandstone temples, which he describes as very beautiful, had been much defaced by time, and there is probably very little left of it now. From the character of

the figures, he concludes that the temples were of Hindu origin; and this view is supported by the large number of fine tanks which had been excavated in the neighbourhood.

In 1864, Colonel Dalton visited a large collection of ruins on the banks of the Kanhár river, in *tappá* Chalgálí. Three distinct heaps of fragments were opened at his request, disclosing the foundations of three large temples dedicated to Siva and Durgá. Most of the images had been broken up, apparently by human agency. A Siva's bull and an image of Párvatí had, however, escaped, together with a colossal four-armed figure, resting one foot on a broad-bladed axe, not unlike what is still the national weapon of the Tributary States. The lowlanders have a tradition that these temples belong to a period when the Sáonts were the dominant race in Sargújá, and they say that the gigantic warrior armed with the axe is no other than the Sáont Rájá himself. Close to the temples there is a stone-faced tank. At Sirnidí, six miles to the west of these ruins, there is another small temple, of which the dome and part of the vestibule were standing at the time of Colonel Dalton's visit. The stones forming the lintels and uprights of the entrance were elaborately sculptured with minute representations of the principal Hindu gods.

AGRICULTURE.—Owing to the physical conformation of the country, the agricultural system of Sargújá is substantially the same as that of Chutiá Nágpur Proper and Palámau, which has been described in detail in the Statistical Account of Lohárdagá District (vol. xvi. pp. 335–349). The principal crops grown in the plains of Sargújá are:—Cereals—rice, red and white, wheat, barley, oats, Indian corn, and *marúá*, green crops—*minjhrí*, *sáwan*, *betrí*, *baturá*, *bajrá*, *purpurí*, *kosiár*, an inferior kind of gram, *janirá*, *miro*, *urid*, *rahar*, *kodo*, *múg*, *barai*, *mothi*, *kulthí*, peas, gram, *musurí*, and *khesárí*, oil-seeds—*til*, *sarishá* or mustard, *torí* a red variety of mustard, *tisi* or linseed, and *jatangí* or *sargújiá*; miscellaneous—cotton. The chief varieties of the rice plant are:—(1) *Gorá dhán*, (2) *karhaní*, (3) *dahiá*, (4) *newárí*, (5) *nongá*, (6) *birhulí*, (7) *sikí*, (8) *samdá*, (9) *surajphul*, (10) *banko*, (11) *jariá*, (12) *mahádeo*, (13) *bhcráphul*, (14) *srikamal*, (15) *dandí*, (16) *páichuní*, (17) *hiránakhí*, (18) *bánsmati*, (19) *matíchur*, (20) *kapursár*, (21) *sosár dhán*, (22) *tilásár*, (23) *darki*, and (24) *kethi dhán*. It deserves remark that Indian corn is grown more extensively in Sargújá than in the neighbouring District of Lohárdagá. The only liquid preparation made from

rice is *hándiá* or rice beer, which is well known in all the adjoining Districts.

The following crops are grown on the hill-sides and in small clearings in the jungles:—*Mede, mandiá* or *maruá* (Eleusine coracana); a large variety of *betri, chiná* (Panicum miliaceum); *fángun* (Setaria Italica); *sokrá, khursá, urid, bará* (Phaseolus Roxburghii), a large variety; *rahar bará*, a large kind of Cajanus Indicus; *maki katki*, a variety of Indian corn (Zea mays), reaped in September; *khirá bará* or large cucumber, *khirá phúl* or melon in its ripe state, and *kakri*, the fruit in its raw state; *bhates* and *sutru*.

CONDITION OF THE CULTIVATORS.—The great body of the actual cultivators in Sargújá are the descendants of the first settlers who occupied and cleared the ground. In 1868-69 a fresh Settlement was made of all lands under the direct management of the Rájá, and rent assessed on them at a uniform rate of Rs. 8 (16s.) per *poyá* of rice land. No rent is paid for uplands or for garden land, which are allotted to each cultivator in proportion to the amount and quality of rice land which he holds. As a unit of land-measure, the *poyá*, like the *khárí* of Chutiá Nágpur Proper, does not denote any specific superficial area, and cannot be reduced to a recognised standard; but it is probable that on an average the rent does not exceed from three to four *ánnás* a *bighá* (1s. 1½d. to 1s. 6d. per acre). Besides this, however, cesses are levied which equal and sometimes exceed the actual rent; and every cultivator is bound to work for his landlord fifteen days in the year, exclusive of the time spent in going to the work. This system of forced labour is at present the chief drawback to cultivation in Sargújá. Rents are collected by the village head-men (*gáontiás*), who are remunerated by assignments of land free of rent.

FISCAL DIVISIONS.—For revenue purposes, Sargújá is divided into twenty-three Fiscal Divisions, called *tappás*. No returns of the area of these *tappás* are available, but I give the names as follow, commencing from the north-east corner of the State:—(1) Pál, (2) Rámkolá, (3) Rájkhetá, (4) Chándní, (5) Tatápáni, (6) Jhilmilí, (7) Mahrí, (8) Marwá, (9) Pratáppur, (10) Chalgálí, (11) Pilká, (12) Ladná, (13) Binjpur, (14) Lundrá, (15) Bisrámpur, (16) Mangarpur, (17) Rámpur, (18) Paháribulá, (19) Bilaspur, (20) Madguri, (21) Kotsari, (22) Chanhu, and (23) Bhagáwán.

ROADS.—Lines of road traversing Sargújá have been marked out by the Rájá, and planted with trees on either side. But they are as

yet unbridged, and little or nothing has been done towards rendering the difficult passes into the State practicable for wheeled carriages.

THE MANUFACTURES of Sargújá are pottery, coarse cloth, and rough ironwork. A few trained artisans are employed as servants by the Rájá, but all the ordinary workmen are entirely unskilled.

THE EXTERNAL TRADE of the State is chiefly carried on by itinerant traders, who travel through the country at certain seasons, and exchange piece-goods, salt, and household utensils for the produce of the country. Weekly markets have been established at Pratáppur, Bisrámpur, and Jhilmilí; but they are attended only by the people of the immediate neighbourhood, and do not attract traders from a distance. The principal exports are food grains, oil-seeds, *ghí*, and such jungle products as lac, resin, and cocoons of *tasar* silk. The imports are brass and pewter vessels, ornaments, piece-goods, and salt. There is thought to be no marked difference between the value exported and imported, and the balance of trade stands therefore at an equilibrium. In ordinary years, a considerable surplus of grain is produced, and exported to the north-east and north. In 1867-68, the *gondli* and Indian corn crop of Sargújá was of material service in relieving the scarcity in Palámau and Gayá.

POLICE duties in Sargújá are now performed by the principal feudal sub-proprietors, styled *nákadárs*, who are thus made responsible for the public peace within the limits of their respective estates. They exercise the powers of a police *dárogá* or inspector, and send up cases for trial to the Manager of the State. For police purposes, Sargújá is divided into eleven police circles, eight of which are paid for and administered by the *nákadárs*, while three are kept up by the State.

In 1871, one hundred and six criminal cases were reported in the States of Sargújá and Udáipur, and one hundred and nine persons were arrested, of whom two were convicted by Government, three by the Commissioner, and fifty-five by the Manager. Nine civil suits were pending at the end of 1870, and forty-four more were instituted during 1871. Of these fifty-three suits, fourteen were for bond debts; twenty-two on account of agricultural loans without bond; six for land disputes; for arrears of rent, four; maintenance, one; and execution of decrees, six. Forty-seven were disposed of by the Manager in 1871, and six were pending at the end of the year.

Balance Sheet of Sarguja State for the Year 1874–75.

Revenue.				Expenditure.			
1. Rents paid by Subordinate Landholders,	£303	18	2	1. Tribute paid to Government for 1874-75,	£266	13	4
2. Rents received from the Fiscal Divisions held under direct management,	1,674	0	3	2. Maintenance of the Imbecile Mahárája, Indrajit Sinh,	559	0	0
3. Pasturage Dues,	197	17	8	3. Pension to Lál Gopál Saram Sinh,	127	19	0
4. *Abwábs* or Cesses,	344	16	3	4. Repairs to Buildings at Bisrámpur,	100	0	0
5. *Abkári* or Excise on Spirituous Liquors,	174	8	2	5. Repairs to and Municipal Tax on the Mahárájá's House at Ránchí,	29	18	8
6. Miscellaneous Dues,	16	7	2	6. Pay of Servants,	456	1	1
7. Fines and Sale Proceeds of unclaimed Property,	51	2	4	7. Jail Expenses,	170	16	10
				8. Stationery Charges,	13	10	0
				9. Sent to *Mahant* or Priest of Buddh Gayá,	11	6	0
				10. Remission of Rents to Cultivators,	129	8	3
				11. Expenses for the Funeral of the late Dowager Mahárání of Bisrámpur,	20	0	0
				12. Relief given in Grain and Money during the Scarcity of 1874,	100	18	0
				13. Appropriated for the urgent Expenses of the Manager,	180	2	0
				14. Miscellaneous Expenses,	203	14	10
Total,	£2,762	10	0	Total,	£2,369	8	0

REVENUE.—As the Mahárájá of Sargújá is imbecile, and the State is under the management of his younger brother, the Rájá of Udáipur, accounts of the income and expenditure are furnished to the Commissioner of Chutiá Nágpur. I annex the balance sheet of Sargújá for the year 1874-75, to show how the income of a tributary Chief is made up, and for comparison with the balance sheet of Koreá for the same year, which has been previously given. —*See table on preceding page.*

This balance sheet refers only to the personal estates of the Mahárájá, and does not include the rental of the lands held in maintenance and similar tenures by subordinate members of the reigning family. In the Administrative Report of Bengal for 1872-73, the gross revenue of Sargújá is estimated at Rs. 200,000 (£20,000) a year. Colonel Dalton, however, puts the income of the Mahárájá at less than Rs. 30,000 (£3000) a year; and values the estates of the other members of the family at about Rs. 23,000 (£2300), and those of the military fief-holders at Rs. 20,000 (£2000). I am unable to give the details of the miscellaneous dues which form item No. 6 of the revenue side of the account. But the total shown above is probably made up of small taxes on persons practising various trades. It should be observed that, in addition to his money income, the Rájá is entitled to fifteen clear days' labour from every adult cultivator. In 1864 Colonel Dalton asked the Rájá and the subordinate landholders whether the *begárí*, or forced labour, and irregular cesses could not be commuted for a consolidated rent. They readily agreed to the arrangement; but the cultivators and village head-men strenuously objected, probably foreseeing that the consolidated rent would in no long time become the standpoint for levying cesses even heavier than before.

UDAIPUR STATE.

(7) UDAIPUR forms the south-western corner of the group of Tributary States under the Commissioner of Chutiá Nágpur, and lies between 22° 3′ 30″ and 22° 47′ 0″ north latitude, and 83° 4′ 30″ and 83° 39′ 30″ east longitude. It is bounded on the north by Sargújá, on the south by the District of Ráigarh in the Central Provinces, on the west by Biláspur also in the Central Provinces, and on the east by Ráigarh District and the Tributary State of Jashpur. It contains

an area of 1051 square miles, with 152 villages, 4880 houses, and a total population of 27,708 souls; of whom 7351, or 26·5 per cent., are Hindus; 118, or ·4 per cent., are Muhammadans; and 20,239, or 73·1 per cent., belong to other religions not separately classified. The proportion of males to the total population is 50·5 per cent.; average number of persons per square mile, 26; average number of villages per square mile, ·14; average number of persons per village, 182; average number of houses per square mile, 5; average number of persons per house, 5·7. The State yields its Rájá an annual income of about Rs. 8000 (£800), and pays a tribute to Government of Rs. 533· 5· 4 (£53, 6s. 8d).

History.—Udáipur, in common with the rest of the Sargújá group of States, was ceded to the British Government by the provisional agreement concluded with Madhují Bhonslá (Apá Sáhib) in 1818. Ever since the conquest of Sargújá by the Ráksel Rájputs, Udáipur had formed the appanage of a younger branch of the reigning family in that State; and, at the time of its transfer to us, Kalyán Sinh, then Chief of Udáipur, paid tribute through the State of Sargújá. Kalyán Sinh was succeeded in the Ráj by Narsinh Deo, who died in April 1826, leaving no legitimate offspring. Thereupon Amar Sinh, Rájá of Sargújá, claimed Udáipur as a maintenance grant, which had lapsed to the lord paramount in default of heirs, and was supported in his claim by the widow of the late Chief. The people of Udáipur, who were most unwilling to be absorbed by Sargújá, put forward Dhíráj Sinh, an illegitimate son of the late Chief, as heir-apparent, and would not allow the widowed Rání to leave the State. On a mere show of force, however, they submitted to Colonel Gilbert, Political Agent; and the Rání was, with the sanction of the Government, placed in charge of the State. In 1832, in consequence of the misconduct of the Rání, who had raised her paramour to the post of *diwán*, Dhíráj Sinh was recognised as Rájá of Udáipur. He, however, proved very unruly; and in 1842 Colonel Ouseley, Agent to the Governor-General for the South-West Frontier, marched on Udáipur with a strong force, to compel payment of the tribute, which had been withheld for several years. Dhíráj Sinh met him on the way and arranged for the payment of the tribute; but shortly afterwards he and his brother Síbráj were arrested on a charge of manslaughter, and sentenced by the Agent to seven years' imprisonment. At first, Bhawání Sáhaí, the Gond *jágírdár* of Kandrájá, was placed in charge of the State; but he

allowed the tribute to fall into arrears, and a *tahsíldár* or rent-collector was appointed. In 1852, after much correspondence had passed on the subject, the State was adjudged to have escheated to Government. Allowances were made from the rents for the support of the widow of the late Rájá Narsinh Deo, as well as for Dhíráj and Síbráj Sinh, who were required to reside permanently at Ránchí. In 1857, when the Rámgarh Light Infantry mutinied, and the Government officers were compelled to leave Ránchí, Dhíráj and Síbráj made their way to Udáipur, where the former was at once proclaimed Rájá by the people. On his death, which occurred soon afterwards, Síbráj succeeded to the chiefship. Early in 1859 the State was occupied, under the orders of the Commissioner, by contingents from Sargújá and Jashpur; Síbráj was captured, convicted of both murder and rebellion, and sent as a life-prisoner to the penal settlement of the Andaman Islands. In December of the same year the land-settlement of the State was revised by the Commissioner, who found that the gross rent collected by the Chief did not exceed Rs. 2460 (£246) per annum. It was now determined to confer the State of Udáipur, together with the title of Rájá, on Bindheswarí Prasád Sinh Deo Bahádur, who, as Regent of Sargújá for his brother, the disqualified Rájá, had done good service to Government during the Mutiny. This order was carried out at a *darbár* held in Sargújá on the 12th December 1860. At the same time the new Rájá agreed to be responsible for the following annual charges:—Tribute to Government, Rs. 533. 5. 4 (£53, 6s. 8d.); allowance for the support of Rání Bánkunwarí, widow of the late Rájá, Rs. 500 (£50); maintenance of the family of Dhíráj Sinh, Rs. 180 (£18). He is also bound to furnish, when so required, a contingent of armed men for military service. The tribute is now paid direct to Government instead of through Sargújá, a corresponding deduction being made from the tribute of that State.

General Aspect.—The State of Udáipur is walled in on the north by the great plateau of the Máinpát in Sargújá, which rises to a height of 3200 feet above the sea. From the edge of this table-land, which forms the watershed for streams running north and south, a steep descent of 1500 feet leads down to the fertile valley of the river Mánd, and is continued in a succession of steppes to Ráigarh, the southern boundary of Udáipur. The chief geological formation of the State is a coarse carboniferous sandstone, appearing on the west in a low range of hills, which divides the small river

Koergá from the Mánd. The only hill of any size in Udáip Lotta (2098 ft.). The river Mánd rises near Girsa in Sargújá receives the drainage of the southern face of the Máinpát pl It follows a winding course towards the south-west, and join Mahánadí in Ráigarh. The channel is deeply cut through sandstone rocks in a series of alternate rapids and pools, and the river is not navigable in any parts of its course within Udáipur.

MINERALS.—Gold and iron are found in small quantities in Udáipur; but in 1864 only six families were engaged in gold-washing and ten in iron-smelting, so that the production of either metal is very limited. Gold in Udáipur is worked in pits, on precisely the same system as that described in the detailed Account of Jashpur (*ante*, pp. 201–202). The deposit in Udáipur is, however, stated to be the poorer of the two. In 1848 Mr. Robinson visited the gold-workings at Rábkob, which he describes as real mines, with shafts sunk down to them varying from twenty to sixty feet in depth. All the shafts were very close together, as the people were afraid to run galleries underground. The gold was separated from the soil by washing in wooden troughs, on the same principle as that of the cradle used in California. Another plan was to cut small watercourses before the rainy season, so as to catch the deposit of soil carried down by the water; this soil was cleared out several times, and usually contained a large deposit of gold. No estimate could be formed of the annual produce of the mines, but from the quantities of gold in the possession of the Rájá and his landholders, Mr. Robinson was of opinion that it must be large. He took a lease of the village from Government, with permission to work the mines for seven years; and extracted a small quantity of gold, which was assayed at the Mint in Calcutta and proved to be worth Rs. 14. 10. 0 per *tolá* per oz. The scheme, however, had to be abandoned in consequence of the extreme unhealthiness of the climate of Rábkob. The Commissioner reports that Udáipur 'comprises within its boundaries a portion of one of the most extensive coal-fields in India,' and mentions that a seam has been observed at Baisi, south-west of Rábkob; but no attempt has yet been made to work the field, and I am unable to give any more detailed information on the subject.

POPULATION.—About the year 1865, the population of Udáipur was roughly estimated at 24,714 souls, the estimate being based on the number of houses returned by the Topographical Survey. A

exact Census was taken in 1872 under the supervision of the by enumerators appointed and paid by him. The total ation thus ascertained was 27,708 souls, inhabiting 4880 houses. number of males is 13,999, and of females 13,709; the proportion of males in the total population being 50·5 per cent.; and the density of the population throughout the State, 26 per square mile. Classified according to age, the Census gives the following results:—Hindus—under twelve years of age, males 1425, females 1265; above twelve years, males 2364, females 2297. Muhammadans—under twelve years of age, males 24, females 21; above twelve years, males 33, females 40. Other sects—under twelve years, males 3871, females 3729; above twelve years, males 6282, females 6357. Total —under twelve years, males 5320, females 5015; above twelve years, males 8679, females 8694.

RACES.—Classified according to race, the Census returns of Udáipur show the following result:—Dravidian aborigines, 16,539, or 59·7 per cent. of the total population; Kolarian aborigines, 3700, or 13·3 per cent.: total of pure aborigines, 20,239, or 73·0 per cent. of the entire population. Semi-Hinduized aborigines, 4140, or 14·9 per cent.; Hindus, 3211, or 11·7 per cent.; Muhammadans, 118, or ·4 per cent.: total of the last three classes, 7469, or 27·0 per cent. of the entire population. The foregoing figures are arranged by Colonel Dalton, the Commissioner of Chutiá Nágpur, on his own system of race classification, which differs slightly from that adopted for the whole of Bengal in the Census Report of 1872. The religious divisions of the people, as ascertained by the Census, have been given in the first paragraph of this detailed Account of Udáipur.

Of the Dravidian tribes in Udáipur, the Gonds, although by no means the most numerous, are far the most influential. They number, indeed, only 3432; but most of the *jágírdárs* and other subordinate landholders under the Chief are Gonds. Bhawání Sáhaí of Kandrájá, an estate lying under the Máinpát in the north of Udáipur, and Sobhá Sinh of Chhál in the south, are the leading men of the tribe. The *jágírdár* of Kandrájá claims to be the hereditary *díwán* of the State, but nothing more than the title has ever been accorded to him. He exercises the powers of a *dárogá* or police inspector over all the holders of military tenures in Udáipur; while the Rájá's *tahsíldár* or rent-collector is *dárogá* over the *khálsá* lands, which are under the direct management of the Chief. This arrange-

ment was adopted because the *tahsíldár* was found unequal to dealing with the Gond *jágírdárs*. In point of number the Kaurs are the strongest among the Dravidian tribes, and most of the *khálsá* villages are held in farm by men of this tribe. Although they are far more civilised than the Gonds in respect of their houses, clothing, and modes of cultivation, they have features of the coarsest Turanian type, and are as ugly as the ugliest of the Gonds. In some places they worship Gond deities, and nowhere conform strictly to Hinduism. They have retained no traces of their primitive language, and, like the Gonds, speak a dialect of Hindí, slightly tinged with Marhattí.

The majority of the Hindus belong to the pastoral castes of Ahir and Mahákul. Some of the Ahirs are nomadic, and wander with their families and flocks over the great grazing grounds of the State; while others are settled in villages as substantial agriculturists. The best cultivators and the most thriving farmers in Udáipur are the Mahákuls. They have introduced into the State the cultivation of cold-weather crops, such as wheat and barley and sugar-cane, with considerable success; and by careful terracing and irrigation they have greatly improved the out-turn of rice, the ordinary staple of the country. There are, however, only 348 of this caste in Udáipur, and they have no permanent interest in the land.

Residence of the Raja, etc.—The principal village, for it cannot be called a town, in Udáipur, is Rábkob, which is situated in a picturesque bend of the Mánd river, near the centre of the State. Here the river has carved its way through a great mass of sandstone rock, and now flows within a narrow pass with perpendicular cliffs on either side. On the summit of the cliff which rises from the right bank of the Mánd is Sháhpur or Sáipur, the old castle of the Rájas of Udáipur, built in an almost impregnable position at a height of 150 feet above the stream. The present Rájá maintains a police station and a jail in Rábkob, and has a large granary there; but he seldom visits the place himself, and Sháhpur has been deserted ever since it was occupied for a short time by the leader of the Udáipur insurgents in 1857-58. The number of prisoners in the jail in 1871 is returned with Sargújá.

Periodical markets are held at Rábkob, and at Dorki on the right bank of the Mánd, 24 miles south of the former place. The latter is attended by traders from Ráigarh, Chattísgarh, Sakti, and other

places. The chief exports of the State are—lac, cotton, resin, oil-seeds, rice, wild arrowroot, iron, and a small quantity of gold. The export of lac is said to amount to 2000 *maunds* annually.

The following classification of villages in the State of Udáipur is taken from the Census Report:—There are 100 villages containing less than two hundred inhabitants; 46 with from two to five hundred; and 6 with from five hundred to a thousand inhabitants. Total number of villages, 152.

LAND TENURES.—The villages which are under the direct management of the Rájá are farmed out on the *gáontiá* system, which has already been described in the detailed Account of Gángpur (*ante*, pp. 197–198). A *gáontiá* may be removed from a post for misconduct, but succession is virtually as secure as in the case of the *jágír* tenures. The *gáontiás* are supposed to pay to their landlord the entire sum collected from the other *rayats*, and are themselves remunerated by the *bograá* lands which they hold rent-free. Settlements are generally made for a term of three years.

POLICE.—The police organization of the State of Udáipur is purely indigenous, and consists for the most part of the Gond *jágírdárs* or holders of land on terms of military service. The statistics of the criminal and civil administrations of the State are given on a previous page, together with those of Sargújá.

STATISTICAL ACCOUNT

OF THE

DISTRICT OF MANBHUM.

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THE DISTRICT OF MANBHUM forms the eastern part of the Chutiá Nágpur Division, and is, in fact, the first step in the gradual descent from the elevated plateau of Chutiá Nágpur Proper to the plains of Lower Bengal. It lies between 22° 37′ and 24° 3′ north latitude, and between 85° 51′ and 87° 16′ east longitude; area in 1875, 4914 square miles, according to the Surveyor-General; population, as ascertained by the Census of 1872, 995,570 souls. The chief town and Administrative Headquarters of the District is Puruliá, situated in 23° 20′ north latitude, and 86° 26′ east longitude.

BOUNDARIES.—Mánbhúm is bounded on the north by the Districts of Haźáribágh and Bírbhúm; on the east by Bardwán and Bánkurá; on the south by Singbhúm and Midnapur; and on the

[1] The principal materials from which this Statistical Account is compiled are :—(1) The five series of Special Returns, furnished by the Deputy-Commissioner, in reply to the five sets of inquiries circulated by the Director-General of Statistics. (2) Medical Return, prepared by the Civil Surgeon. (3) *Ethnology of Bengal*, by Colonel Dalton (Calcutta 1872). (4) Bengal Census Report, 1872, with subsequent District Compilation by Mr. C. F. Magrath, C.S. (5) Report on the Indigenous Agency employed in taking the Census. (6) Geographical Data, furnished by the Surveyor-General. (7) Annual Reports of the Commissioner of the Chutiá Nágpur Division. (8) Deputy-Commissioner's Report on the Land Tenures of the District. (9) Report of the Famine Commissioners, 1866. (10) Memoirs of Geological Survey. (11) Annual Reports of the Inspector-General of Police. (12) Statistics furnished by the Inspector-General of Jails for 1857-58, 1860-61, and 1870, and Inspector-General's Report for 1872. (13) Statistics specially prepared by the Director-General of Post Offices. (14) Statistics compiled from the Reports of the Director of Public Instruction. (15) Report on the Charitable Dispensaries of Bengal for 1872; and a variety of personal communications and inquiries.

west by Lohárdagá and Hazáribágh. A considerable portion of the northern and north-eastern boundary is marked by the Barákhar and Dámodar rivers; while on the west and south, the Subarnarekhá river divides the District from Lohárdagá and Singbhúm.

JURISDICTION.—The above boundaries were fixed in 1871, and apply to the civil, criminal, and revenue jurisdictions, which are all conterminous with each other. When the District was first established in 1833, under Regulation xiii. of that year, it included the estate of Dhalbhúm, now attached to Singbhúm District; the Fiscal Divisions (*parganás*) of Maheswará and Chátná, now in Bánkurá District; and the Fiscal Division of Shergarh, which, with part of Pándrá, now belongs to the District of Bardwán. In 1845 the estate of Dhalbhúm was transferred to Singbhúm; and in the following year, owing to a press of criminal cases, the Fiscal Divisions of Shergarh, Chaurásí, Maheswará, Cheliámá, Chátná, Nalichándá, Bankhandí, Bárapárá, and portions of Banchás and Párá were placed under the criminal jurisdiction of Bánkurá District. By the Government Resolution of the 1st of July 1871, Chátná and Maheswará were transferred to Bánkurá, and Shergarh with part of Pándrá to Bardwán; while the criminal jurisdiction of the remainder was re-transferred to Mánbhúm. Thus the boundaries of the District were finally rectified, and the civil, criminal, and revenue jurisdictions made conterminous.

GENERAL ASPECT.—I have remarked above that Mánbhúm District forms the first step of a gradual descent from the table-land of Chutiá Nágpur to the delta of Lower Bengal. Consisting, as it does in great measure, of metamorphic rocks, spurs projected from the western table-land, and low swelling ridges of laterite, which thicken towards the east as the metamorphic rocks thin out, the physical conformation of the surface is, of course, undulating. These undulations, however, have become less pronounced, and follow each other at longer intervals, than in Chutiá Nágpur, while level tracts of considerable extent are of frequent occurrence. In the northern and eastern portions of the District the country is open, and consists of a series of rolling downs, dotted here and there with isolated conical hills. The soil is for the most part composed of hard, dry, ferruginous gravel, which has been furrowed into countless small channels by the discharge of surface drainage. Many of the lower levels are filled with good alluvial soil, and produce a fine rice crop. During the hot weather, the dry red soil and the

scarcity of trees give to this part of the country a scorched and dreary appearance; but in the rains, the fresh green of the young rice, and the varying foliage of the low jungle, form contrasts of colouring with the soil, and the scenery assumes that 'park-like' aspect' which was first remarked by Dr. Hooker. In the western and southern portions of the District, the country is more broken and the scenery far more picturesque. Here the Bághmúndí range, striking out from the plateau of Chutiá Nágpur, and, farther to the south, the Dalmá range, dividing Mánbhúm from Singbhúm, stand up as commanding features in the landscape. These hills are covered almost to their summits with large and heavy forest.

In order to define more precisely the geological conformation of the District, I quote the following paragraphs from a paper on the Flora of Mánbhúm by V. Ball, Esq., of the Geological Survey, published in *The Journal of the Asiatic Society* for 1869:—'The physical character of the District of Mánbhúm may be most clearly comprehended by dividing it up into a series of six zones, as follow: —1*st*, A zone in which metamorphic rocks alone prevail, and of which the general altitude is about 400 to 500 feet, and which is studded with small hills rising 300 to 400 feet higher. 2*d*, The Dámodar valley, in which the two coal-fields of Ráníganj and Jhariá are situated. This zone includes the hills of Pánchet and Biháriníth, formed of the youngest sedimentary rocks, and rising to the heights, respectively, of 1600 and 1480 feet. 3*d*, A zone similar to the first, in which metamorphic rocks only occur, and which is studded with many hills, of which Susiniá (1400 feet, now in the District of Bánkurá), Raghunáthpur, and Sindurpur are the principal. It includes the valleys of the Silái, Dhalkisor, and Kásái rivers. 4*th*, A zone, upwards of two-thirds of which are in no respect different from the preceding one, but of which the remaining portion, the western, is occupied by the Bághmúndí plateau, one of the most important spurs running from the highlands of Chutiá Nágpur. It is formed of granite gneiss, which weathers into huge and magnificent monoliths. The general level of the plateau is probably about 1500 feet above the sea, that of the plain at the base being 720 feet. 5*th*, A zone, similar to No. 3, in which a few unimportant hills occur. The rocks belong to two formations,—the metamorphic, or gneiss series, and the sub-metamorphic, or slate and quartzite series. 6*th*, Finally, Mánbhúm is separated from Dhalbhúm and Singbhúm on the south by a series

of ranges of hills formed of the harder rocks belonging to the sub-metamorphic series,—quartzites, tough schists, slates, and trap. Between these ranges, which rise to heights varying from 1000 to 3000 feet, are deep valleys, in which the vegetation, owing to the greater amount of moisture, is different from that of the open plains.'

MOUNTAINS.—The principal hills of Mánbhúm District are three in number:—(1) Dalmá (3407 feet) is the crowning peak of the range of that name in the Fiscal Division of Barábhúm towards the south of the District. It has been described as 'the rival of Párasnáth,' but it wants the bold precipices and commanding peaks of that hill, and is merely a long rolling ridge rising gradually to its highest point, and sinking as gradually to the level of the smaller hills which surround it. The slopes of the hill are covered with dense forest, but accessible to men and beasts of burden. No road has yet been made to the summit, and the ascent would be impracticable for wheeled carriages. (2) Pánchkot or Pánchet (1600 feet) is situated in the Fiscal Division of Chaurásí, to the north-east of Puruliá. In shape it is a long ridge gradually rising to its highest point at the eastern extremity. The hill is covered with small but dense jungle, and is accessible to men and beasts of burden. On the summit of the hill is situated the old palace of the Rájás of Pánchet, a detailed account of which is given in the section on Places of Interest (*infra*, p. 304). (3) Gangábárí or Gajboru, the highest peak of the Bághmúndí plateau, is situated in the Fiscal Division of Mátha, about twenty miles south-west from Puruliá. It is a bold, cliff-like hill, with rocky and forest-clad sides, and is accessible only on foot, except from the plateau itself. The following list of hills, with their respective heights, is taken from the Statistics of the Board of Revenue for 1868-69:—(1) Bárodhá, 1315 feet in height; (2) Bándi, 1309 feet; (3) Bánsá, 1789 feet; (4) Bándipál, 1769 feet; (5) Bandárí, 1444 feet; (6) Charaginál, 2412 feet; (7) Dábo, 1099 feet; (8) Káranti, 1708 feet; (9) Kálíyanpur, 1233 feet; (10) Lákái Sini, 1636 feet; (11) Sáwái, 2637 feet; and (12) Kolábaní, 1537 feet.

RIVERS:—THE BARAKHAR.—The northernmost river in Mánbhúm is the Barákhar, which skirts the Fiscal Divisions of Túndi and Pándrá, and thus forms part of the northern and north-eastern boundary of the District. Following a tortuous course towards the south-east, it joins the Dámodar between the Fiscal Divisions of Domurkondá and Chaurásí. Just above this point it receives from

the west its only important tributary, the Khudiá. Boat traffic is impossible on the Barákhar at any season of the year.

THE DAMODAR flows through Mánbhúm District in an easterly direction, with a slight inclination to the south. It forms on its way the southern boundary of Nawágarh, Jhariá, Pándrá, and Domurkondá Fiscal Divisions. Its tributaries are the Ijrí and Guyái on the south, and the Barákhar on the north. At its junction with the latter, on the borders of *parganá* Chaurásí, a small island has been thrown up by a loop in the stream.

THE DHALKISOR OR DWARIKESWAR rises in the Tilábani hills of *parganá* Ládhurká, and runs a short south-easterly course into the District of Bánkurá. It is a small stream, and receives no tributaries of importance within Mánbhúm District.

THE SILAI rises in the Fiscal Division of Ládhurká, and flows in a south-easterly direction into the District of Midnapur. It is subject to destructive floods, and the village of Simlápál on its north bank is inundated almost every year.

THE KASAI (Cossye) rises in the Fiscal Division of Jhálidá, and flows through Mánbhúm District from north-west to south-east, the total length of its course being about 171 miles. As it leaves Mánbhúm, it turns almost due south and passes into Midnapur District. At the village of Ambikanagar, in the Fiscal Division of that name, it receives from the west the Kumárí river, which has been joined some seven or eight miles higher up by the Tetká. A considerable floating trade in timber, chiefly *sál*, is carried on during the rains between Ráipur, the southernmost *parganá* of Mánbhúm, and the District of Midnapur. Just above Ráipur the river forms rapids and several picturesque waterfalls of no great height.

THE SUBARNAREKHA enters Mánbhúm from the west in the Fiscal Division of Jhálidá, and leaves it near Máju in Barábhúm. It has a tortuous course towards the south-east, and skirts the Dalmá range of hills for some distance before it enters Singbhúm.

THE BEDS OF THE RIVERS are for the most part sandy, and in the hot weather become almost or entirely dry. Owing to the rocky and gravelly composition of the soil through which the streams cut their way, the banks are abrupt and rugged, and there are few instances of alluvion or diluvion. Occasionally a small alluvion-bank (*char*) is formed. Of these, the largest is the island already referred to at the confluence of the Barákhar and Dámodar rivers. Cases of diluvion only occur on a small scale from masses of earth

being undermined and cut away from the banks by freshets during the rains. No important changes in the river courses are known to have occurred. With the exception of some 12 miles on the banks of the Kásái in *parganá* Ráipur, and a small tract on the Silái, there is no regular system of river-side cultivation, and as a rule the banks are covered with low scrubby jungle.

There are ferries on the Kásái, Dámodar, Subarnarekhá, and Barákhar during six months of the year, but it occasionally happens that the rivers are rendered impassable by violent floods.

MARSHES do not exist in Mánbhúm, nor are there any natural lakes. There are, however, three artificial lakes of considerable size,—the Sahibbándh at Puruliá, the Ránibándh at Jaipur, and the Podárdhibándh in Pándrá; and smaller ones are common throughout the country. These reservoirs are made by running a dam across a ravine or small valley, so that the enclosed space is filled by the natural surface drainage. Fields lying immediately below the dam are kept continually moist by the percolation of the water, and form the best rice-growing land in the District. Canals and artificial water-courses are unknown.

THE LOSS OF LIFE BY DROWNING was reported by the police in 1869 at 44. Of these deaths the larger number were due to persons being swept away by sudden freshets, or in the attempt to cross the rivers when in flood.

RIVER TRAFFIC.—There are no towns or villages in Mánbhúm District the population of which lives exclusively by river traffic. Such traffic, indeed, is confined to the Dámodar and Kásái. The timber trade on the latter river has already been referred to. On the Dámodar there is no local navigation worth mention, owing to the violence and uncertainty of the floods. In the year 1823 a peculiarly destructive flood swept away all the river-side villages, and the fear of another similar calamity has deterred people from building on or near the old sites. A large number of boats, however, are despatched every year during the rains by the agents of the coal companies, with loads of coal to the depots on the Húglí or at the mouth of the Dámodar. Three descriptions of boats, known as *páutás*, *pádis*, and *uláhis*, are employed in this trade. A *páutá* is a boat of from 25 to 30 tons burden, built very broad in the beam, with strong transverse timbers, so as to resist the severe lateral strains caused by grounding on sand-banks when heavily laden. The boats bring up with them small cargoes of cocoa-nuts,

rush mats, pumpkins, and salt; they return laden with coal, or sometimes with rice and *kalái* of various kinds. Navigation can only go on below the junction of the Barákhar and Dámodar rivers. It is estimated that from two to three hundred boats are engaged in this trade between the months of June and October, and that from thirty to forty thousand tons of coal are thus sent to Calcutta. The boatmen are paid Rs. 3 or Rs. 3. 8. 0 (6s. or 7s.) per ton for each trip, and deliver the coal at depots near Amtá on the Dámodar, or at Ulúbáriá on the Húglí. If an evenly distributed rainfall keeps the river continuously full of water, each boat can make two or three trips during the season.

USES TO WHICH THE WATER IS PUT.—No use is made of the rivers as a motive power for machinery. Rapids, indeed, occur at several points on the Kásái and Subarnarekhá rivers; but the expense of erecting a dam would be considerable, and it probably would not retain enough water to work a mill during the dry season. Water is utilized for the purpose of irrigation, by throwing embankments across the upper ends of the hollows which lie between the undulations of the ground, and thus forming a reservoir at a high level, from which water percolates down to the rice land beneath; while the tops of the ridges, where cold-weather crops are grown, are irrigated by means of a series of hand-lifts and gradually ascending channels.

FISHERIES.—There are no fisheries in the District of sufficient value to be assessed for rent, and only about 0·5 per cent. of the entire population is exclusively engaged in fishing.

LINES OF DRAINAGE.—The general drainage of the District runs in the same direction as the rivers—that is, from north west to south-east. Rapidity of surface drainage, which is characteristic of all the Districts of the Chutiá Nágpur Division, reaches its maximum in Mánbhúm, and the extreme dryness of the country is mainly due to this cause.

MINERALS.—Iron is plentiful in several parts of Mánbhúm, and is used for the manufacture of weapons and agricultural implements. Copper ore is found in the south-western part of the District, but not in sufficient quantity to repay the cost of working. Gold is washed in small quantities from the sand of the Subarnarekhá river, which is conjectured to have derived its name of 'golden streak' from this circumstance. Coal is found at Jhariá, north of the Dámodar river. This field is distinct from that at Ráníganj, and will

be noticed in detail in the paragraph on Mines and Quarries (*infra*, pp. 348-351). Chalk, red ochre, and mica occur here and there.

On the potstones of the south of the District, Mr. Ball writes as follows:—'Chloritic schists, passing, on the one hand, into talcose, and, on the other, into serpentinous rocks, occur not uncommonly in the sub-metamorphic, and somewhat less frequently in the metamorphic, series. In building, the varieties of this material have only been used on a small scale for ornamental purposes, for which some of them, as being tough, and at the same time easily carved, are particularly suited. They are more extensively employed in the manufacture of altars, idols, plates, and bowls. In the southern part of Mánbhúm, on the frontiers of Singbhúm, there are numerous workings, which generally take the form of narrow mines, but are deserted during the rains. From these mines a considerable quantity of stone is annually extracted; the blocks are roughly dressed to the shape required, be it for *lingam*, plate, or bowl. They are then fixed in a rude lathe, cut into form, and finished with a smooth surface. When finished, they are carted off to Bardwán, where they are in great demand, and a portion are sent on to Calcutta for sale. One class of the varieties used stands fire well, while the other does not. The former is, of course, the most esteemed by the natives. The cracking of the latter is probably due to the water in combination in the more chloritic varieties, which becomes released on the application of heat. In many of the ancient temples in Chutiá Nágpur, images made from this material are met with.'

A HOT SPRING is found at Chaitanpur, in the Fiscal Division of Pátkum.

FORESTS.—There are no Government forests in Mánbhúm District, as all the wooded tracts are included within the estates of the different landholders. No revenue, therefore, is derived by Government from this source. The timber trade is in the hands of contractors of the *mahájan* class; and large numbers of *sál* trees are cut yearly for use as railway sleepers, and beams for ordinary building purposes.

In a paper previously referred to on the Flora of Mánbhúm, Mr. V. Ball divides the District into four sections, according to the character of the vegetation, specifying the characteristic trees of each division, as follow:—'1*st*, Original jungle land, in which trees are of large size. 2*d*, Stunted jungle land, from which

timber is regularly cut, and where the trees are never allowed to attain respectable dimensions. *3d;* Dry, gravelly, and rocky ground, cut up by ravines, incapable of supporting a tree jungle. *4th,* Land under cultivation, or which has at some former time been under cultivation.'

'In the *first* division the characteristic trees are the following:—Shorea robusta, Roxb.; Terminalia glabra, Roxb.; Buchanania latifolia, Roxb.; Semecarpus anacardium, L.; Grislea tomentosa, Roxb., Croton oblongifolium, Roxb.; Phyllanthus emblica, L.; Lagerstroemia parviflora, Roxb.; Symplocos racemosa; Conocarpus latifolius, Roxb.; Holarrhæna antidysenterica, Wall.; Randia dumetorum, Lam.; R. longispina, D.C.; Eugenia jambolana, Lam.; Gardenia latifolia, Ait.; G. sp. (lucida?); Pavetta Indica, Linn.; Butea parviflora, Roxb.; Wendlandia tinctoria, D.C.: Cassia fistula, Linn.; Calosanthe Indica, Blume.; Stereospermum suaveolens, D.C.; Ægle marmelos, Corr.; Carissa carandas, L.; Zizyphus œnoplia, Mill.; Combretum Roxburghii, D.C.; Casearia tomentosa, Roxb.; Glochidion sp.; Nauclea parvifolia, Roxb.; N. cordifolia, Roxb. Herbaceous plants are scarce in jungle of the above character; doubtless they are more abundant during the rains. The large scandent creepers are more commonly met with on the hills, but they also occur in the older jungles; the principal species are Bauhinia Vahlii and Butea superba. Parasites and epiphytes are represented by two species of loranthus, two of viseum, and a few orchids.

'It is frequently observed that some one of the trees mentioned in the preceding list occurs in such abundance throughout a limited area as almost to exclude all other species, some circumstances, which it is impossible to detect, giving it pre-eminence in the struggle for life. The species so occurring are:—Shorea robusta, Terminalia glabra; Holarrhæna antidysenterica; Conocarpus latifolia; Eugenia jambolana; Casearia tomentosa. Modification in the character of the vegetation can, however, in two instances at least be traced to its prime causes, viz. the vicinity either of hills or rivers. The species which are most frequently found at the foot of the hills are:—Combretum Roxburghii, D.C.; Lebidieropsis orbiculata, Müll.; Nyctanthes arbor-tristis, L.; Schleichera trijuga, Willd.; Flacourtia sapida, Roxb.; Terminalia chebula, Retz.; Antidesma bunias, Spreng.; Antidesma diandrum, Tul.; Feronia elephantum, Corr.; Ichnocarpus frutescens, R. Br.; Bauhinia,

variegata, Linn.; B. purpurea, Linn.; Ventilago calyculata, Tul.; Rivea ornata, Choisy; Hoya viridiflora, R. Br. The species occurring on river banks are—Terminalia arjuna, W. and A.; Eugenia sp.; Melanthesa rhamnoides, Bl.; Salix tetrasperma, Roxb.; Hyptianthera stricta, W. and A.; Erycibe paniculata, Roxb.; Briedelia tomentosa; Barringtonia acutangula, Gaertn.; Butea parviflora, Roxb.; Olax scandens, Roxb.; Cæsalpinia digyna, Rotte.; Millettia fruticosa (?); Zizyphus œnoplia, Mill.; Vitis sp.

'The *second* division, the stunted jungle, can hardly be said to possess any characteristic vegetation of its own; rather, it may be stated that in it the types of the three others meet. The vegetation of the original jungle is encroached upon by that which accompanies cultivation, and the absence of large trees and shelter tends to produce the dry, broken ground of the *third* division, which can only support its own sparse vegetation, consisting chiefly of—Phœnix acaulis, Buch.; Calotropis gigantea, R. Br.; Vitex trifolia, L.; Barleria cristata, Willd.; with grasses and dwarfed bushes of Zizyphus, *sál*, and Diospyros.

'In the *fourth* division the influence which clearing and cultivation exercise upon the flora is marked and uneradicable; and though deserted village lands often relapse into jungle, such jungle always contains trees which, never occurring in the primitive forests, proclaim, by their presence, the antecedents of that particular spot. The trees most commonly occurring in cleared or cultivated areas are—Bassia latifolia, Roxb.; Butea frondosa, Roxb.; Diospyros exsculpta (Ham. ?); Zizyphus jujuba, Lam.; Ficus Indica, L.; F. religiosa, L.; Alangium deca-petalum, Lam.; Trophis aspera, Retz.; Mimusops elengi, L.; Alstonia scholaris, R. Br.; Terminalia belerica, Roxb.; Bombax Malabaricum, D.C.; Spondias mangifera, Pers.; Odina wodier, Roxb. Other trees occur, but more sparingly, and they may possibly have been artificially introduced.

'Besides the above, some of which, though not indigenous, are perfectly naturalized, there are a number of trees and plants which are regularly cultivated; they are—Mangifera Indica, L.; Moringa pterygosperma, Gaertn.; Punica granatum, L.; Psidium guava, L.; Anona squamosa, L.; Tamarindus Indica, L.; Ricinus communis, L.; Azadirachta Indica, Ad. Juss.; Zizyphus jujuba, Lam. (var.). On the embankments of tanks the following trees are generally planted:—Acacia Arabica, Willd.; A. farnesiana, Willd.; Borassus flabelliformis, L.; Terminalia arjuna, W. and A.; Plumieria alba, Jacq.; Nerium

odorum, Ait. A very beautiful effect is often produced by the so-called matrimony of the species of Ficus with other trees, more especially with the *tál* (Borassus flabelliformis): the seeds of *pipal*, dropped by birds into the angle formed by the leaf stock of the *tál*, produce trees which ultimately envelop with their roots and stem the whole of their foster parent.

'On all the smaller hills up to 1000 feet, the greater number of species occurring on the plains are to be met with, and in addition to them many species of both trees and herbaceous plants which are never found below; on the highest hills the jungle consists almost exclusively of Bambusa stricta, with an undergrowth in which the blue flowers of Strobilanthes auriculatus and Dædalacanthus purpurascens are the most prominent forms. The following is a list of the most characteristic trees occurring on the hills:—Kydia calycina, Roxb.; Cochlospermum gossypium, D.C.; Dillenia pentagyna, Roxb.; Sterculia urens, Roxb.; Chickrassia tabularis, Ad. Juss.; Zizyphus rugosa, Lam. (?); Nauclea parvifolia, Roxb.; Hymenodictyon thyrsiflorum, Wall.; Flacourtia cataphracta, Roseb.; Spermodictyon azurea; Nyctanthes arbor-tristis, L.; Celastrus paniculatus, Willd.; Dalbergia latifolia, Roxb.; Albizzia procera, Bth.; Acacia tomentosa, Willd.; Ficus parasitica, Koen; Hibiscus vitifolius, L.; Helicteres isora, L.; Butea superba, Roxb.; Grewia hirsuta, Vhl.; G. elastica, Royle; Flemingia strobilifera, R. Br.; F. nana, Roxb.; Desmodium latifolium, D.C.

'The useful timber to be found in Mánbhúm is very limited in quantity, the forest covering but a small portion of the area. Already contractors and their agents have reached the hills on the Dhalbhúm frontier; and at the rate at which *sál* is now being cut for railway sleepers, the supply cannot last for many years. Although *sál* is the only timber cut for exportation, about 30 species of trees, yielding either ornamental or strong and durable woods, occur in tolerable abundance. In the Report of the Jury in Secti
IV., Class IV., of the Madras Exhibition, 1855, there is a list
of woods with their respective properties. Many of th
mentioned are to be found in Mánbhúm. From th
contained in this list, from personal observation, ar
I have drawn up the following enumeration of
their local names and special properties:—*B*
hard and tough, but small sized, used for
catechu); small, produces *kath* or catech

wood strong. *Ankurá* (Alangium decapetalum); wood beautiful. *Kánthál* (Artocarpus integrifolia); excellent, used for furniture. *Nim* (Azadirachta Indica); beautiful, suitable for ornamental work. *Mahuá* (Bassia latifolia); strong, but this food-yielding tree is too valuable to be cut. *Sumundur* (Barringtonia acutangula); useless. *Kátchná* (Bauhinia variegata); little use. *Kanchan* (Bauhinia Malabarica); said to be hard. *Tál* (Borassus flabelliformis); used for rafters, etc. *Piál* (Buchanania latifolia); useless. *Palás* (Butea frondosa); useless. *Maun* (Casearia tomentosa); useless. *Soná* (Calosanthes Indica); soft, useless. *Gol-gol* (Cochlospermum gossypium); useless. *Dau* (Conocarpus latifolia); very strong and useful, light coloured. *Karkottá* (Dillenia pentagyna); strong and durable wood, splits easily. *Kath-bel* (Feronia elephantum); hard, strong, heavy wood. *Bar* (Ficus Indica); heavy, hard wood, suitable for tent poles. *Pipal* (Ficus religiosa); useless. *Benchi kátái* (Flacourtia sapida); hard, does not warp. *Pepero* (Gardenia latifolia); close-grained. *Kurchi* (Holarrhæna antidysenterica); useless. *Síd*, or *sídhár* (Lagerstroemia parviflora); wood said to be good. *Am* (Mangifera Indica); durable, used for making packing-cases. *Bakam* (Melia azedarach); durable and handsome. *Kadam* (Nauclea cadamba); used for furniture. *Petpuriá* (Nauclea cordifolia); yellow, used for common purposes, easily worked. *Seolí* (Nyctanthes arbor-tristis); hard, but small. *Amra* (Odina wodier); central wood useful. *Kukurá churá* (Pavetta Indica); timber small. *Papirri* (Pavetta tomentosa); hard, but small. *Aurá* (Phyllanthus emblica); hard, valuable. *Tung* (Rottlera tinctoria); wood soft and inferior. *Kúsúm* (Schleichera trijuga); strong, suitable for spokes, etc. *Belá* (Semecarpus anacardium); useless. *Sál* (Shorea robusta); extensively used in India for rafters, sleepers, etc. *Keonge* (Sterculia urens); soft and useless. *Párul* (Stereospermum suaveolens); strong and elastic. *Kúchilá* (Strychnos nux-vomica); hard, ...d for ploughshares. *Jám* (Eugenia jambolana); not attacked ...ite ants. *Imli* (Tamarindus Indica); hard, durable. *Saurá* ...aspera); only used for fuel. *Asan* (Terminalia glabra); ... durable under water. *Haritaki* (Terminalia chebula); ...nd and durable. *Bhorá* (Terminalia belerica); ...Baer (Zizyphus jujuba); hard and useful, but of

The most important jungle products of ...*tasar* silk, beeswax, and *dhuná* or resin

procured by girdling the *sál* tree. The principal lac-yielding trees are the *palás* (Butea frondosa) and *kusum* (Schleichera trijuga); the lac is for the most part bought up by petty local dealers (*mahájans*), who realize a large profit when they sell in the regular markets. *Tasar* silkworms thrive best upon the *ásan* (Terminalia glabra), but they are sometimes placed on *sál* (Shorea robusta), *sídhá* (Lagerstræmia parviflora), and *kul*. In the paper already quoted, Mr. Ball notices the following jungle products:—'The fibres of many of the large scandent creepers are used in the manufacture of coarse ropes. I have never been able to ascertain that the fibre of the *madár* (Calotropis gigantea) is collected, though it is one of the most valuable in India. Coloured clothing is scarcely ever worn by the natives of Mánbhúm, so that there are very few dyes in use. On special occasions, when gaudy clothing is required, yellow, which is produced from turmeric, seems to be the favourite colour. Non-permanent dyes are sometimes made out of some of the brilliant coloured blossoms of Butea superba, Grislea tomentosa, etc. There are a number of trees yielding a variety of oils, for some of which medicinal virtues are claimed; others produce inferior oils, which are used either as food by the very poorest classes, or for burning. It is unnecessary to detail the plants here, as they are all well known to yield oil. Were it not that crops of oil-yielding plants, such as mustard, guizotia, sesamum, castor-oil, etc., are extensively grown throughout the District, more importance would attach to the jungle oils than at present.' An elaborate paper by Mr. Ball, in *The Journal of the Asiatic Society* for 1867, on the edible jungle products of Mánbhúm and Hazáribágh, has already been quoted at some length in the Statistical Account of the latter District (vol. xvi.), and need only be referred to here. Mr. Ball visited Mánbhúm immediately after the famine of 1866; and he pointed out that, owing to the existence of these edible jungle products, the inhabitants of villages situated in the centre of the jungle were more independent, and suffered less from a failure of their crops, than people whose villages were surrounded on all sides by cultivation. But for this resource, a famine would not only decimate but exterminate the wild tribes of Mánbhúm.

PASTURE GROUNDS.—Owing to the large extent of waste land in the District, pasture grounds are plentiful, and after the rice crop has been reaped, large herds of cattle are let loose to graze over the country. The grass is, however, coarse, and the pasturage generally

poor, except immediately after the rains. The only grazing lands from which any revenue is derived by Government are the camping grounds along the Grand Trunk Road. These are let out to farmers, and realized in 1869-70 a sum of Rs. 21. 7. 0 (£2, 2s. 10½d.).

FERÆ NATURÆ.—Tigers, leopards, bears, wolves, hyenas, and wild dogs are tolerably numerous in Mánbhúm. Various kinds of deer abound, and the *gáyál* or bison is occasionally heard of in the south of the District. Elephants come every year from the south-east into the hilly country between Mánbhúm and Singbhúm, and spread during the rice season along the range of hills of which Dalmá is the culminating peak. They feed largely on the branches and leaves of the *bar* (Ficus Indica), *pipal* (Ficus religiosa), *dumur* (F. racemosa), and *jangoli khejur* (Phœnix acaulis). The bark of the *gol* (Cochlospermum gossypium), *sál* (Shorea robusta), *chehur* (Bauhinia Vahlii), and *palás* (Butea superba), is stripped off by them and eaten, together with the shoots of the common bamboo.

It only remains to mention the short-tailed Manis (Manis Crassicaudata or Pentadactyla), which is occasionally found in the jungles bordering on Singbhúm. I condense the following description of this animal from a paper on the subject by Lieutenant R. S. Tickell, Political Assistant, South-West Frontier Agency, published in *The Journal of the Asiatic Society* for 1842.

The Manis is described by Lieutenant Tickell as being from its peculiar habits the least known quadruped in India. It lives in the fissures of rocks, which it leaves only at night, and its retreat is so hard to find that no instance is known of the young being seen or taken. It is, however, not confined in locality, being known in Central India, where, as in Chutiá Nágpur, it is called *bajarkít*. In Orissa and Bengal Proper, it is called *bajrákaptá*, *bajrakit*, and *surájmukhí*; by the Hos of Singbhúm, *ármú*; and in the islands of the Eastern Archipelago, *pangoling*. The body and tail of the Manis are thick, and covered on their upper surfaces with horny, sharp-edged scales. The limbs are short, stout, and very muscular, and the animal in proportion to his size is enormously powerful. The head is small, with a long, well-shaped muzzle. There are no teeth. The tongue is long and narrow, and can be drawn above a foot out of the mouth. Lieutenant Tickell doubts, however, whether the animal can voluntarily protrude it to so great a distance. It is covered with a slightly viscid saliva, and when withdrawn appears to slide into itself like a telescope. The forelegs of the Manis are furnished

with long stout claws, which cannot be extended forwards; so that the animal in walking 'bends them in and treads on the knuckles, or rather on the roots of the claws.' On the hind feet the claws are small, barely touching the ground, so that the animal walks on the sole of the foot. The general outline of the figure is very much hogged or curved on the back, with the tail pressed flat along the ground.

Lieutenant Tickell thus describes the habits of a specimen which he had alive for some days in his possession:—'One was brought to me in 1838. It had been captured by some Kols at dawn of day, on the ground, in a patch of low jungle or bush; being unable to progress beyond a slow trot, or to bury itself fast enough in the ground, it was easily taken. The animal has no means of offence; when handled or even approached it rolls itself into a ball, tucking its nose (the only part about which it appears solicitous) under its belly, folding in its legs, and wrapping the tail round all. When brought to me and laid on the ground, it remained for some time in this position; but at length cautiously unrolled itself, looking about and sniffing the air in all directions. The slightest noise, or knocking and scraping on the ground near it, would make it instantly resume its former position, from which the united strength of two men could not unwind it. If, however, left unmolested, it would after a little reconnoitring thrust forth, first one leg, and then the other, and so starting to its feet, commence perambulating the apartment. In walking it stepped upon its knuckles, or more strictly upon the roots of its fore claws, which were bent closely inwards to the leg; the tail pressed to the ground. Its gait was slow and cautious, and the animal frequently reared itself on its tail and hind legs, as if to listen more attentively. In this posture it would remain either erect or at any angle with the ground; and nothing could give a clearer idea of the almost supernatural strength of the muscles of the back and loins, than the perfect ease with which the position was assumed and retained,—a strength only equalled in the animal world by the species of caterpillars, well known to entomologists, which sustain themselves for hours in attitudes which no other animal could endure for more than a few seconds. On one occasion, while stumping about the room, the Manis, passing under a heavy bookstand, containing four large shelves filled with books (a weight which I do not think two stout men could have lifted off the ground), tilted the whole affair up, so

as to cause a general rush to the spot, to avert the threatened overthrow. Being left to itself in a large room, but precluded from going out, it made several tours of the apartment, and at length throwing itself on one side, commenced excavating into the wall, which was made of sun-dried bricks, and in about two minutes had dug out a hole large enough to cover itself. In doing this it disturbed a colony of white ants, whose galleries ran along the plaster, but I could not perceive that it paid them the least attention. It being impossible to chain the animal, as it suffered nothing to touch its head, I kept it shut up in an empty beer-chest, the lid of which was rendered (as I imagined) secure, by large stones heaped upon it, to the amount of four or five *maunds*. In this manner I kept the animal about a week, during which it got pretty tame, seldom rolling itself up when touched or patted. It drank water freely at all hours of the day, lapping it up with its long tongue, and seemed fond of lying in it; but it took no food of any kind. Earth-worms, larvæ of all kinds, and white ants were equally unnoticed; yet the animal appeared in no way weakened or suffering from hunger, and its weight, which was very great, remained apparently undiminished. At last one night it tossed off the ponderous lid placed on its box and made its escape, no traces of it being discoverable the next morning.'

Two specimens of the Manis have been brought into Ránchí within the last six months (1876). One died almost immediately, but the other lived for some weeks. The burrowing powers of the animal were wonderful. When first received it was put into an empty storeroom, and within ten minutes it had excavated four large holes in the floor, through one of which it emerged on the other side of the door. Although supplied with ants it was never seen to feed on them, but ate raw meat readily. Natives believe that an oil extracted from the flesh of the Manis is a cure for loss of virile power, and that finger rings made from the horny scales of the animal will relieve venereal diseases.

In 1869 the total number of deaths by wild animals was reported to be 70; 55 of which are stated to have been caused by tigers. During the same year Rs. 1216. 10. 4 (£121, 13s. 3½d.) was paid in rewards for the destruction of wild animals. No trade is carried on in wild beasts' skins.

Population.—At the conclusion of the Revenue Survey of Mánbhúm (1861-67) the population was returned at 694,498 souls.

This estimate was based on an enumeration of the houses, allowing an average of four and a half persons to each house. In 1869 a preliminary Census was taken for part of the District; but the results have no special interest, and are stated by the Deputy-Commissioner to be incorrect. Mánbhúm contains a large proportion of Bengalís, and is more civilised than the other Districts of the Chutiá Nágpur Division. It was, therefore, hoped in 1872 that a simultaneous Census might be effected by the people themselves, as throughout Bengal. This, however, was found impracticable, and a gradual enumeration was made by a special salaried agency. For the purposes of the Census the District was divided into twenty-five blocks, so arranged that the number of houses in each, according to the survey registers, should not much exceed seven thousand. Lists of the villages within their respective blocks were supplied to the enumerators. 'These villages,' writes the Deputy-Commissioner, 'include their adjacent hamlets, and are in fact the *mauzás* into which *parganás* were divided at the time of the survey, and as these *mauzás* in some cases contain several villages passing under different names, the actual number of villages in existence is somewhat more than that given; but as the boundaries of each separate hamlet or village have not been defined, it was for the purpose of the Census considered better to treat each *mauzá* as a separate village.' Each enumerator was directed to count the inmates of seventy-five houses daily, filing his returns from time to time at the police station within the jurisdiction of which the villages were situated. As in the rest of the Chutiá Nágpur Division, the enumerators began their work in November 1871, and completed the portions assigned to them early in 1872. No assistance worth mentioning was given by the landholders.

On the accuracy of the Census the Deputy-Commissioner writes as follows:—'The Census has been taken with great care, and none but well-qualified men have been employed on the duty. It is possible that some few houses in the midst of heavy jungle have escaped, so that, if anything, the number of houses and persons entered in the returns may be somewhat under the mark; but on the whole I believe the Census to have been very correctly taken, and the returns to be perfectly reliable.'

It should be observed that while Mánbhúm is nearly twice as thickly populated as any other District of the Chutiá Nágpur Division, its population is on the whole evenly distributed

most densely peopled Police Circle is Raghunáthpur on the north-east of the District, which marches with Bardwán and Bánkurá and has 289 persons to the square mile. On the other hand, Barábhúm, in the south-east corner, a wild jungle-covered country which borders on Lohárdagá and Singbhúm, and consists in great measure of broken spurs projected from the high plateau of Chutiá Nágpur Proper, shows an average of 152 persons to the square mile.

THE CENSUS of 1872 disclosed a total population in Mánbhúm District of 995,570 persons, inhabiting 195,665 houses, the average density of the population being 203 to the square mile. The following table (p. 271) illustrates the distribution of the population in each Police Circle (*tháná*) and Subdivision. The table is reproduced as it stands in the Census Report of 1872. The Subdivisional figures will be again presented on a subsequent page, when I come to treat of the political and administrative divisions of the District, but they are here exhibited as a whole.

POPULATION ACCORDING TO SEX AND AGE.—The number of males is 500,936, and of females 494,634; the proportion of males in the total population being 50·3 per cent. Classified according to age, the Census gives the following results:—Hindus—under twelve years of age, males 169,923, females 134,136; total, 304,059, or 36·72 per cent.: above twelve years of age, males 246,469, and females 277,408; total, 523,877, or 63·28 per cent. of the total Hindu population. Muhammadans—under twelve years of age, males 6820, and females 5239; total, 12,059, or 35·87 per cent.: above twelve years, males 10,606, and females 10,957; total, 21,563, or 64·13 per cent. of the total Muhammadan population. Christians—under twelve years of age, males 112, and females 82; total, 194, or 32·77 per cent.: above twelve years, males 207, and females 191; total, 398, or 67·23 per cent. of the total Christian population. Other denominations not separately classified—under twelve years of age, males 28,648, and females 24,913; total, 53,561, or 40·12 per cent.: above twelve years, males 38,152, and females 41,708; total, 79,860, or 59·88 per cent. of the total 'other' population. Total population of all religions—under twelve years of age, males 205,503, and females 164,370; total, 369,873, or 37·15 per cent.: above twelve years, males 295,433, and females 330,264; total, 625,697, or 62·85 per cent. of the District population.

It deserves notice that the proportion of children is abnormally

[*Sentence continued on page 272.*

Abstract of the Population of each Subdivision and Police Circle in Manbhum District in 1872.

Subdivision.	Police Circles (*Thánás*).	Area in Square Miles.	Number of Villages, *Mauzás*, or Townships.	Number of Houses.	Total Population.	Averages according to the Census Officers.				
						Persons per Sq Mile	Villages, *Mauzás*, or Townships per Sq. Mile.	Persons per Village, *Mauzá*, or Township.	Houses per Sq Mile	Persons per House
Sadr, or Headquarters Subdivision,	Barábhúm,	1,401	1,454	47,537	212,340	152	1 04	146	34	4·5
	Chás,	633	761	27,394	145,000	229	1 20	191	43	5·3
	Gaurángdih,	173	226	6,960	36,095	209	1·31	160	40	5·2
	Puruliá,	811	724	34,934	180,287	222	0·89	240	43	5·2
	Ráipur,	503	1,040	21,681	112,344	223	2·07	108	43	5 2
	Raghunáthpur,	319	413	17,248	92,057	289	1·29	223	54	5·3
	Supúr,	292	530	11,258	62,705	215,	1·82	118	39	5 6
	Subdivisional Total,	4,132	5,148	167,072	840,828	203	1·25	163	40	5 0
Gobindpur Subdivision,	Gobíndpur,	379	650	13,530	76,200	201	1 72	117	36	5 6
	Nirshá,	198	234	7,752	39,725	201	1 18	170	39	5 1
	Topchánchi,	205	336	7,311	38,817	189	1 64	116	36	5 3
	Subdivisional Total,	782	1,220	28,593	154,742	198	1·56	127	37	5·4
	District Total,	4,914	6,368	195,665	995,570	203	1·30	156	40	5·1

Sentence continued from page 270.]
large, being 37·1 per cent. of the total population. This is said to be due to the fact that the aboriginal races are very prolific; and the returns of the Chutiá Nágpur Division, and of the Santál Parganás, certainly show that the proportion of children to the total population of a District bears a direct ratio to the relative strength of the aboriginal element. Thus in the Santál Parganás, where the aboriginal races are most numerous, the children under twelve form as much as 40·7 per cent. of the population, a proportion which rises even to 47·5 per cent. in the Santál villages of that portion of the Dáman-i-koh which is situated in Rájmahál. Conversely, in the Districts of Hazáribágh and Mánbhúm, which are largely peopled, the one by Hindustání and the other by Bengalí immigrants, the proportionate number of children falls to 36·4 and 37·1 per cent. respectively; while among the more aboriginal Districts we find a percentage of 40·0 ruling in the District of Singbhúm, and 40·4 in Lohárdagá and in the Tributary Mahál of Chutiá Nágpur.

As in the other Districts of Bengal, the Census returns show a very small proportion of girls to boys, whilst in the population above twelve years of age the females are considerably in excess of the males. This discrepancy probably arises from the fact that natives consider that girls have reached womanhood at a much earlier age than boys attain manhood. The percentages of children not exceeding twelve years of age, of all religions, are given in the Census thus:—Hindus—proportion of male children 20·5, and of female children 16·2 per cent.; proportion of children of both sexes, 36·7 per cent. of the total Hindu population. Muhammadans—proportion of male children 20·3, and of female children 15·6 per cent.; proportion of children of both sexes, 35·9 per cent. of the total Muhammadan population. Christians—proportion of male children 18·9, and of female children 13·9 per cent.; proportion of children of both sexes, 32·8 per cent. of the total Christian population. 'Others'—proportion of male children 21·5, and of female children 18·7 per cent.; proportion of children of both sexes, 40·2 per cent. of the total 'others' population. Total population of all religions—proportion of male children 20·6, and of female children 16·5 per cent.; proportion of children of both sexes, 37·1 per cent of the total District population.

INFIRMITIES, ETC.—The number of insanes and persons otherwise afflicted with infirmities in Mánbhúm District is returned in the

Census Report as follows:—Insanes, males 40, and females 14; total, 54, or ·0054 per cent. of the total population; idiots, males 9, and females 6; total, 15, or ·0015 per cent. of the population; deaf and dumb, males 153, and females 75; total, 228, or ·0299 per cent. of the population; blind, males 360, and females 296; total, 656, or ·0659 per cent. of the population; lepers, males 429, and females 114; total, 543, or ·0545 per cent. of the population. The total number of male infirm amounts to 991, or ·1978 per cent. of the male population; while the number of female infirm is only 505, or ·1021 per cent. of the female population. The total number of infirm of both sexes is 1496, or ·1050 per cent. of the total District population.

The details given in the District Census Compilation, showing the occupations of the people, are omitted, as they do not stand the test of statistical criticism.

ETHNICAL DIVISION OF THE PEOPLE.—In their connection with the central table-land of India, the home of the aboriginal races, both Mánbhúm and Hazáribágh may be described as border Districts. Both are wild hilly regions of only moderate fertility, inhabited from very early times by an aboriginal population, and thus forming the ethnical frontier, in the one case of Bengal, and in the other of Behar. Being exposed, therefore, from the first to almost identical influences, it might be expected that they would have been affected in an equal degree by the stream of Aryan immigration, and that the proportions of pure aborigines, Hindus, and semi-Hinduized tribes would at any given period be nearly equal in both Districts. This, however, is not the case. The same two tendencies have, indeed, been at work in both Mánbhúm and Hazáribágh:—First, the gradual expulsion of the wilder aborigines into more sterile regions; and secondly, the conversion of aborigines into Hindus. This latter result has been brought about partly by intermarriage or concubinage, partly by the aborigines adopting Hindu customs and calling themselves Hindus, and partly by the arbitrary enactments of the Hindu immigrants. In some cases the Hindu Rájás conferred on the aborigines purely factitious caste titles, and received them into the general body of the Hindu community. Local tradition records many instances of this having been done: and the Kalwárs, who are personal servants of the landholders in Northern Hazáribágh, bear obvious traces in their features of aboriginal descent. Some of the Rájás and landholders themselves are aborigines; but

a Bhuiyá chief, calling himself a Rájput, would be quite as liberal as a pure Hindu in bestowing caste titles.

The foregoing tendencies everywhere come into play as Hindus colonize non-Aryan territory, and it seems not out of place to inquire how it is that they have produced very different results in the two contiguous Districts of Mánbhúm and Hazáribágh. The Census Report of 1872 shows that out of a total population of 771,875 persons in Hazáribágh, 51,027 or 6·6 per cent. are aborigines, 222,854 or 28·8 per cent. are semi-Hinduized aborigines, while 421,573 are recorded as Hindus. Some of the last, notably the *ghátwáli* holders in Kharakdihá, are self-created Hindus, and are really of aboriginal extraction; while others became Hindus by the arbitrary process described above. Turning to Mánbhúm, the same tendencies seem to have operated to a far less extent. Of a total population of 995,570, 232,777 or 23·3 per cent. are aborigines, 220,648 or 22·1 per cent. are semi-Hinduized aborigines, and 495,354 or 49·7 per cent. are Hindus. It appears, therefore, that the aboriginal races have held their ground far more successfully in Mánbhúm than in Hazáribágh.

Among the causes which may have attributed to this result, I suggest the following:—*1st*, Large portions of Mánbhúm were, and still are, covered with dense forest; and the soil is not sufficiently productive to make it a profitable enterprise to clear the land for ordinary cultivation. The aboriginal and semi-aboriginal races, who subsist to a large extent on edible jungle products, and content themselves with the scanty crops which their rude systems of tillage yield, have therefore been left undisturbed in these wild tracts, which form a far larger proportion of the District than the corresponding regions do in Hazáribágh. *2d*, Although the Grand Trunk Road crosses both Mánbhúm and Hazáribágh, it passes through a comparatively small section of the former District, and has not yet exercised an influence over the southern portion, where the aboriginal races are found in the greatest strength. *3d*, The Bhumij Kols of Mánbhúm, the *chuárs* or freebooters of our early administrative history, are a stronger and more tenacious race than the Santáls, who were driven from north-western Hazáribágh. In capacity for resisting the encroachments of Hindus, the Bhúmij seem to stand midway between the Mundas of Lohárdagá and the Larkas or Hos of Singbhúm, and to be hardly less exclusive than the latter race. *4th*, In close connection with the foregoing

point, it may be urged that the Hindustánís, who have ousted the Santáls from Hazáribágh, are more pushing and adventurous pioneers of civilisation than the Bengalís of Mánbhúm. Indeed, it is not improbable that the tide of Bengalí immigration into Mánbhúm dates mainly from the commencement of British rule; while it is certain that when we gained possession of Hazáribágh, we found the bulk of the landholders to be Hindus or Musalmáns. *Lastly*, the Santál oral accounts of the various migrations of the race, after they left their original home, appear to point to the conclusion that they were driven by the gradual encroachments of Hindus to immigrate into Mánbhúm, where they are now settled in large numbers. Thus the expulsion of the aborigines from the former District was continually recruiting their numbers in the latter.

I take the following details from Mr. C. F. Magrath's District Census Compilation. The list of Hindu castes will be reproduced on a subsequent page, but arranged in a different order from that given here, according to the rank in which they are held in local public esteem :—

Name of Nationality, Tribe, or Caste.	Total.
I.—NON-ASIATICS.	
European—	
English,	26
Irish,	6
Scotch,	3
Welsh,	1
French,	1
German,	2
Total,	39
II.—MIXED RACES.	
Eurasian,	13
III.—ASIATICS.	
A.—Other than Natives of India and British Burmah.	
Jew,	1
B.—Natives of India and British Burmah.	
1. *Aboriginal Tribes.*	
Asur and Agariá,	31
Benkar,	61
Bhar, including Rájbhar,	10,197
Bhúmij,	89,827
Dhángar,	19
Kharriá,	2,298
Munda,	2,146
Nat,	39
Náik,	261
Naiyá,	426
Paháriá,	462
Puran,	226
Sardár,	434
Santál,	132,445
Total,	238,872
2. *Semi-Hinduized Aboriginals.*	
Bágdí,	6,529
Bauri,	82,938
Bhuiyá,	31,651
Bediyá,	216
Bind,	14
Chandál,	299
Chámár,	649

Name of Nationality, Tribe, or Caste.	Total.
2. *Semi-Hinduized Aborigines—continued.*	
Dom,	17,342
Dosádh,	903
Ghásí,	4,105
Ghátwál,	83
Hárí,	10,144
Káorá,	474
Karangá,	306
Khaira,	3,314
Kharwár,	140
1. Bhogtá,	1,427
2. Ganju,	35
3. Mahat,	16,078
4. Mánjhí,	7,806
Muchí,	6,695
Mihtar,	401
Mál,	4,031
Máhilí,	7,895
Pásí,	97
Rajwár,	10,091
Rájbansí Koch,	107
Shikárí,	117
Total,	213,887
3. *Hindus.*	
(i.) Superior Castes.	
Bráhman,	53,701
Chhatrí or Rájput,	16,588
Total,	70,289
(ii.) Intermediate Castes.	
Baidya,	2,394
Bhát,	678
Káyasth,	7,991
Total,	11,063
(iii.) Trading Castes.	
Agarwálá and Márwárí,	312
Gandhabanik,	7,140
Khatrí,	111
Kainyá,	7
Mahuri,	11
Poddár,	2,199
Subarnábanik,	6,486
Jaswár,	4
Others,	2,999
Total,	19,269

Name of Nationality, Tribe, or Caste.	Total
(iv.) Pastoral Castes.	
Goálá,	33,063
Ahir,	36
Bágál,	2,077
Total,	35,176
(v.) Castes engaged in preparing Cooked Food.	
Gonr or Gánrár,	735
Halwái,	186
Kándu,	323
Madak,	9,454
Total,	10,698
(vi.) Agricultural Castes.	
Agurí,	647
Anguwar,	238
Báruí,	8,386
Támbulí,	4,224
Baráik,	249
Basiá or Bangsi,	95
Chásá-dhobá,	370
Kaibartta,	3,243
Kurmí,	137,934
Koerí,	4,528
Málákar,	4,105
Sadgop,	6,415
Sarak,	8,327
Total,	178,761
(vii.) Castes engaged chiefly in Personal Service.	
Behárá,	1,382
Dhánuk,	124
Dhobá,	7,816
Duliyá,	591
Lodhá,	33
Nápit,	13,504
Rawáni Kahár,	3,947
Total,	27,397
(viii.) Artisan Castes.	
Kamár (blacksmith),	22,615
Kumbhár (potter),	24,391
Kánsárí (brazier),	430

Name of Nationality, Tribe, or Caste.	Total.
(viii.) Artisan Castes—*continued.*	
Láheri (lac-worker),	52
Sánkhári (shell-cutter),	859
Swarnakár (goldsmith),	1,812
Sutradhár (carpenter),	2,027
Sunrí (distiller),	19,080
Telí (oilman),	6,189
Kalu (ditto),	26,635
Others,	148
Total,	104,238
(ix.) Weaver Castes.	
Jogí and Patuá,	1,951
Kapálí,	186
Suklí,	485
Tántí,	13,961
Total,	16,583
(x.) Labouring Castes.	
Beldár,	103
Chunárí,	200
Korá,	10,500
Máiti,	128
Nuniyá,	6
Sámanta,	84
Total,	11,021
(xi.) Boating and Fishing Castes.	
Ghuní,	351
Jáliyá,	2,648
Keut,	692
Málá,	1,671
Pod,	58
Pátní,	230
Tior,	221
Total,	5,871
(xii.) Dancer, Musician, Beggar, and Vagabond Castes.	
Báití,	166
Others,	18
Total,	184

Name of Nationality, Tribe, or Caste.	Total.
(xiii.) Persons enumerated by Nationality only.	
Uriyá,	432
Panjábí,	1
Hindustání,	7
Total,	440
(xiv.) Persons of Unknown or Unspecified Castes,	5,045
Grand Total of Hindus,	496,035
4. *Persons of Hindu Origin not recognising Caste.*	
Vaishnav,	12,262
Gosáin,	290
Nágá,	10
Native Christians,	539
Total,	13,101
5. *Muhammadans.*	
Juláhá,	4,690
Pathán,	44
Shaikh,	592
Unspecified,	28,296
Total,	33,622
Total of Natives of India,	995,517
Total of Asiatics,	995,518
Grand Total,	995,570

ABORIGINAL TRIBES.—The following aboriginal tribes are represented in Mánbhúm, with their numbers as given in the Census Report:

(1) ASURA or Agariá, iron-smelters; number, 31. For a detailed notice of this tribe see the Statistical Account of the Tributary States (*ante*, p. 232).

(2) BENDKAR or Savar; number, 61. See the Statistical Account of Singbhúm (*ante*, pp. 59-62).

(3) BHAR; number, 10,197. The Bhars or Rájbhars are considered by all authorities to be a genuine aboriginal tribe. From the monuments which they have left, and the traditions of them which still survive, it is tolerably certain that they were at one time the lords of the soil over a considerable portion of the Benáres Province and the Province of Oudh. At the present day they have sunk to a degraded position, and are chiefly employed as swine-herds. A long chapter on the Bhars will be found in Mr. Sherring's *Hindu Tribes and Castes;* but they properly belong to the North-Western Provinces, and I therefore make no further mention of them here.

(4) BHUMIJ; 89,827. The Bhúmij Kols are the characteristic aboriginal race of Mánbhúm District, as the Hos are of Singbhúm, and the Mundas and Uráons of Lohárdagá. Colonel Dalton, in his *Ethnology of Bengal*, classes them with the Hos and Mundas as one of the three divisions of the Kol nation, and writes of them as follows:—'The Bhúmij are, no doubt, the original inhabitants of Dhalbhúm, Barábhúm, Pátkúm, and Bághmúndí, and they still form the bulk of the population in these and the adjoining estates. They may be roughly described as being chiefly located in the country between the Kásái and Subarnarekhá rivers. They had formerly large settlements to the north of the former river; but they were dislodged by Aryans, who, as Hindus of the Kurmí caste, now occupy their old village sites. The Bhúmij have no traditions of their own origin, and generally assert that they were produced where they are found; but some who dwell in the vicinity of old Jain temples declare that the founders of the temples preceded them, though they can tell us nothing of those founders, nor of the architects of the ruined and deserted Hindu temples which exist as marks of a former occupation of the country by a more civilised people.'

In another place (*Journal of the Asiatic Society* for 1866, p. 186), Colonel Dalton identifies the Bhúmij with the 'Vajra Bhúmi' of Jain legendary history, who hunted with dogs and arrows the deified saint

Mahávírá, when engaged in performing an ascetic pilgrimage through their country. This conjecture is strongly supported by the prevalence of Jain remains in many parts of Mánbhúm District, and by the tradition of both Bhúmij and Hos that a people called Saráwakas, who can hardly be other than Jains, were the earliest civilised inhabitants in Mánbhúm and the eastern portion of Singbhúm.

The Bhúmij Kols of Western Mánbhúm are beyond doubt pure Mundas. They inhabit the tract of the country which lies on both sides of the Subarnarekhá river, bounded on the west by the edge of the Chutiá Nágpur plateau, on the east by the hill range of which Ajodhyá is the crowning peak, on the south by the Singbhúm hills, and on the north by the hills forming the boundary between Lohárdagá, Hazáribágh, and Mánbhúm Districts. This region contains an enormous number of Mundárí graveyards, and may fairly be considered one of the very earliest settlements of the Munda race. The present inhabitants use the Mundárí language, call themselves Mundas, or, as the name is usually pronounced in Mánbhúm, Múras, and observe all the customs current among their brethren on the plateau of Chutiá Nágpur Proper. Thus, like all the Kolarians, they build no temples, but worship Buru in the form of a stone smeared with vermilion, which is set up in a *sarna* or sacred grove near the village. A *sarna* is invariably composed of purely jungle trees, such as *sál* and others, and can therefore be recognised with certainty as a fragment of the primeval forest, left standing to form an abiding-place for the aboriginal deities. They observe the *sarhul* festival at the same time, and in the same way, as their kindred in Lohárdagá and Singbhúm, and the *láyá* or priest is a recognised village official. Marriages take place when both parties are of mature age, and the betrothal of children is unknown. Like the Mundas of the plateau, they first burn their dead and then bury the remains under gravestones, some of which are of enormous size. On certain feast days, small supplies of food and money are placed under these big stones to regale the dead, and are abstracted early the next morning by low-caste Hindus. One amusement they have, which, as far as I can ascertain, is unknown to the Mundas of the plateau—the game of hockey. This is played with great enthusiasm in Western Mánbhúm, and a detailed account of the game will be found in the paragraph on Games and Amusements (*infra*, pp. 308–309).

On the eastern side of the Ajodhyá range, which forms a complete barrier to ordinary communication, all is changed. Both the

Mundárí language and the title of Munda have dropped out of use, and the aborigines of this eastern tract call themselves Bhúmij or Sardár, and talk Bengalí. The physical characteristics of the race, however, remain the same; and although they have adopted Hindu customs and are fast becoming Hindus, there can be no doubt that they are the descendants of the Mundas who first settled in the country, and were given the name of Bhúmij by Hindu immigrants. Both the eastern and western Bhúmij of Mánbhúm have more substantial houses and use better food than the Mundas of the Chutiá Nágpur plateau.

I quote the following paragraphs on the history and traditions of the Bhúmij Kols from Colonel Dalton's *Ethnology of Bengal*:—'The Bhúmij of the Jungle Maháls were once, under the nickname of *chuár* (robbers), the terror of the surrounding Districts, and their various outbreaks were called *chuáris*. On several occasions since they came under the British rule, they have shown how readily a *chuárí* may be improvised on very slight provocation. I do not know that on any occasion they rose, like the Mundárís, simply to redress their own wrongs. It was sometimes in support of a turbulent chief ambitious of obtaining power to which, according to the courts of law, he was not entitled; and it was sometimes to oppose the Government in a policy which they did not approve, though they may have had very little personal interest in the matter. Thus, in the year A.D. 1798, when the Pánchet estate was sold for arrears of revenue, they rose, and violently disturbed the peace of the country till the sale was cancelled. After hostilities had continued for some time, in reply to a very pacific message sent to them by the officer commanding the troops, they asked if the Government were going to sell any more estates? I do not think that the Settlement of any one of the Bhúmij Jungle Maháls was effected without a fight. In Dhalbhúm the Rájá resisted the interference of the British power, and the Government set up a rival; but after various failures to establish his authority, they set him aside, and made terms with the rebel. In Barábhúm there was at one time a disputed succession. The courts decided that the eldest born of Rájá Viviká Náráyan, though the son of the second wife, should succeed in preference to the son of the first wife, the Pát Ráni. The Bhúmij did not approve of the decision, and it was found necessary to send a military force to carry it out. This was the origin of the last disturbance, known as Gangá Náráyan's rebellion, which broke out in 1832. Lakshman, the son of the Pát

Ráni alluded to above, continuing to oppose his brother, was arrested, and died in jail, leaving a son Gangá Náráyan. On the death of Rájá Raghunáth Sinh, he also was succeeded by the son of his second Ráni, who was declared by the Supreme Court to be heir, in opposition to a claim again set up by Mádhab Sinh, the younger son, but the son of the Pát Ráni; but failing in his suit, Mádhab Sinh resigned himself to his fate, and was consoled by being appointed *díwán*, or prime minister, to his brother. In this capacity he made himself thoroughly unpopular, more especially by becoming an usurious money-lender and extortionate grain-dealer, and soon Gangá Náráyan found that, in opposing a man so detested, a majority of the people would side with him. Accordingly, in the month of April 1832, he, at the head of a large force of *ghátwáls*, made an attack on Mádhab Sinh and slew him. This foul crime was committed with great deliberation, cunning, and cruelty. Mádhab was seized and carried off to the hills to be sacrificed. Gangá Náráyan himself first smote him with his battle-axe, then each *sardár ghátwál* was compelled to discharge an arrow at him, and thus all the leading *ghátwáls* became implicated in the plot. A system of plundering was then commenced, which soon drew to his standard all the *chuárs*—that is, all the Bhúmij of Barábhúm and adjoining estates. He attacked Barábázár where the Rájá lived, burned the Munsif's *káchári* and the police station, from which the police had fled, but three unfortunate peons (runners) of the Munsif's court were caught and killed. The officials and the police fell back on Bardwán, and for some time Gangá Náráyan had the country at his mercy. He sacked every place worth plundering; but in November following a force was collected, consisting of three regiments of native infantry and eight guns, and military operations against the insurgents commenced. They were soon driven to take refuge in the hills, but being pressed there also, Gangá Náráyan fled into Singbhúm, and endeavoured to enlist in his favour the reputed invincible and irrepressible Larkás. They were just then at issue with one of the chiefs who claimed supremacy over a portion of them, the Thákur of Kharsáwán; and though they were not unwilling to join in the row, they wished, before they committed themselves to Gangá Náráyan's leadership, to test his capacity to lead. They therefore demanded that he should, in the first place, make an attack on the fort of the Thákur of Kharsáwán. In complying with this request he was killed, and the Thákur had the pleasure of

sending his head to Captain Wilkinson, with a letter quite in the style of Falstaff when, after the battle near Shrewsbury, he said, "There is Percy. If your father will do me any honour—so; if not, let him kill the next Percy himself. I look to be either Earl or Duke, I can assure you."

'I have not been able to discover that the Bhúmij possess any independent traditions of migrations. Those who live in proximity to Chutiá Nágpur recognise no distinction between themselves and the Mundas. They intermarry and associate and coalesce in all matters indicating identity of race; for, though it may be said that they are not much troubled with caste prejudices, there is no portion of the old Indian population which is quite free from it. The Bhúmij farther east have become too Hinduized to acknowledge the relationship. The Dhalbhúm Bhúmij consider themselves autochthones, and will not admit that they are in any way connected with the Mundas, Hos, or Santáls. It is pretty certain that the *zamíndárs* of all these estates are of the same race as their people, though the only man among them whom I found sensible enough to acknowledge this was the Rájá of Bághmúndí; the others all call themselves Kshattriyas or Rájputs, but they are not acknowledged as such by any true scion of that illustrious stock. In claiming to be Rájputs, they do not attempt to connect themselves with any of the recognised families of the tribe, but each family has its own special legend of miraculous production. The family legend of the Rájá of Barábhúm may be given as a specimen of their skill in making pedigrees. "Nath Varáha and Kes Varáha, two brothers, quarrelled with their father the Rájá of Virát, and settled at the court of Vikramáditya. (This has some connection with the tradition of the adjoining estate of Pátkum, the Rájá of which claims descent from Vikramáditya.) Kes, the younger brother, was sawn into two pieces; and with his blood Vikram gave a *tiká* or mark on the forehead to the elder brother, and a pair of umbrellas, and told him that all the country he could ride round in a day and night should be his. Nath mounted his steed and accomplished a circuit of eight *yojanas* within the time specified in what is now Barábhúm; and this must be all true, as the prints of his horse's hoofs are still visible on the southern slopes of the hills." With one or two exceptions, all the *ghátwáls* (captains of the border and their men) of the Bhúmij part of Mánbhúm and Singbhúm Districts are Bhúmij, which is a sure indication of their being the earliest

settlers. They were the people (like the Mundárí Bhúinhárs in Chutiá Nágpur, the Bhuiyás in Bonái, Gángpur, Keunjhar, etc., and Gonds in Sargújá and Udáipur) to whom the defence of the country was entrusted. The Bhúmij *ghátwáls* in Mánbhúm have now, after all their escapades, settled down steadily to work as guardians of the peace. The Rájá of the extensive *zamíndárí* of Dhalbhúm is no doubt of Bhúmij extraction, but for him the Heralds' College of the period failed to manipulate a Rájput descent. His ancestor was a washerman, who afforded refuge to the goddess Káli, when, as Rankiní, she fled from a demon in Pánchet. The goddess, in gratitude, gave the washerman a young Bráhmaní, a ward of her own, to wife, and the Rájás of Dhalbhúm are the descendants of this union. The origin of the story appears to be that a Bhúmij chief of Dhalbhúm, probably at the instigation of a Brahman, stole from its shrine in Pánchet an image of Rankiní, and set it up as his own tutelary deity. The shrine from which the image was abstracted is shown at the village of Párá, near Puruliá in Mánbhúm, and it became the popular object of worship in Dhalbhúm for all classes of people there. Rankiní especially rejoiced in human sacrifices. It is freely admitted that in former years children were frequently kidnapped and sacrificed at her shrine; and it cannot be very positively asserted that the practice of offering such victims has long been discontinued. At the shrine of this goddess a very cruel scene was enacted every year till 1865, when, with the concurrence of the *zamíndár*, it was put a stop to. It was called the *Bindaparab*, and Gangá Náráyan probably had it in his mind when he so cruelly disposed of Mádhab Sinh. At this *parab* two male buffaloes are driven into a small enclosure, and on a raised stage adjoining and overlooking it, the Rájá and suite take up their position. After some ceremonies the Rájá and his *purohit* or family priest discharge arrows at the buffaloes, others follow their example, and the tormented and enraged beasts fall to and gore each other, whilst arrow after arrow is discharged. When the animals are past doing very much mischief, the people rush in and hack at them with battle-axes till they are dead. The Santáls and wild Kharriás, it is said, took delight in this festival; but I have not heard a murmur at its discontinuance, and this shows it had no great hold on the minds of the people. Many of the Bhúmij tribe are well off. Some of them who are Sardár *ghátwáls* are in virtue of their office proprietors of estates, comprising each from one to twenty manors; but as the most

substantial tenants under them are also hereditary *ghátwáls*, rendering service and paying besides but a very low fixed rent, these *ghátwáli* estates are not so valuable to the proprietor as villages on the ordinary tenure would be. The Bhúmij live in commodious, well-built houses, and have all about them the comforts to which the better class of cultivators in Bengal are accustomed. Those who live quite amongst the Bengalís have retained very few of their ancient customs; none, perhaps, except the great national amusement, the gay meetings for dance and song both at their villages and at *játras*, which are characteristic of all Kols. In appearance they are inferior to the Hos of Singbhúm, and to the best of the Mundas of Chutiá Nágpur. They are short of stature, but strongly built, and, like the Santáls, rather inclined to fleshiness. In complexion they are variable, like the Mundas, ranging from a dark chocolate to a light brown colour; they observe many of the Hindu festivals, but retain their sacred groves in which they still sacrifice to the old gods. They have generally left off eating cow's flesh, in which their unreformed brethren in Singbhúm and Chutiá Nágpur indulge, but eat fowls. The Bhúmij have, in a great degree, lost the simplicity and truthfulness of character for which their cognates are generally distinguished. They have acquired from the Bengalí Hindus the propensity to lie, but they have not the same assurance or powers of invention, and their lies are so transparent that they are easily detected. Mr. Ball, of the Geological Survey, informs me that he found in the Bhúmij country of Dhalbhúm some remains of an ancient settlement, which was said to have been the abode of a Rájá who had two tongues. This is the only tradition I have heard directly connecting the Bhúmij with the snake race, the Nágbansí; but it is an independent testimony to the wide-spread influence of that mysterious people. In the religion of the Kols there are no traces of snake worship, if it be not hidden in their name for the rainbow—*Lúrbeng*, which means a "serpent." I have noticed, however, the occurrence in Chutiá Nágpur of people apparently allied to the Kols, who call themselves Nágbansís, though not allied to the Nágbansí family of Chutiá Nágpur, and the Nágeswars, also called Kisáns; and among the old sculptures that are found in the country are images of serpents or snakes, which must have been intended for altar-pieces.'

(5) DHANGAR; number, 19; are probably Uráons from Chutiá Nágpur Proper. On the origin of the term *Dhángar* there has been

some discussion. 'It is,' writes Colonel Dalton, 'a word that from its apparent derivation (*dang* or *dhang*, a hill) may mean any hill-men; but amongst several tribes of the southern Tributary Mahals, the terms *Dhángar* and *Dhángarin* mean the youth of the two sexes both in highland and lowland villages, and it cannot be considered as the national designation of any particular tribe.' Another interpretation is also offered. The large majority of agricultural labourers in Chutiá Nágpur Proper are engaged by the year, and receive Rs. 2 (4s.) per annum in cash, besides their food and one cloth, with small occasional perquisites. Such labourers are called Dhángars, the name being apparently taken from the paddy (*dhán*) which forms the bulk of their wages. *Rabi* or cold-weather crops are not largely grown in Chutiá Nágpur Proper; and during the slack season from December to the end of March large numbers of Dhángars leave their own country for Calcutta and other places in Bengal, in search of work as agricultural labourers. The Dhángar system of payment is so general in Chutiá Nágpur, that the term is virtually synonymous with labourer, and these temporary emigrants naturally describe themselves as 'Dhángars.'

(6) KHARRIA; number, 2298. The Kharriás of Mánbhúm are a wilder and less civilised branch of the Kolarian tribe of the same name, which has already been described in the Statistical Account of Lohárdagá (vol. xvi. pp. 363-366). As their mode of life is peculiar, and the tribe is probably dying out like the Birhors in Hazáribágh and Palámau, I extract the following paragraphs from a note by Mr. V. Ball, published in *The Proceedings of the Asiatic Society of Bengal* for August 1868:—'The Kharriás show a marked dislike for civilisation, constantly leaving places where they have any reason for supposing that they are overlooked. Their houses, generally not more than two or three together, are situated on the sides or tops of the highest hills; they stand in small clearances, a wretched crop of *bajrá* being sown between the fallen and charred trunks of trees.

'Close to the south boundary of Mánbhúm there are a succession of hill ranges, of which Dalmá (3407 ft.), the rival of Párasnáth, is the highest point. On this hill I saw three or four neat little Kharriá cottages made of wattled bamboo, which, together with the small standing crop, had for no apparent reason been deserted. Farther west, just outside the boundary of Mánbhúm, on a plateau formed of trap, where there was a good water supply, the small Kharriá

villages had assumed a somewhat permanent appearance. Occasionally Kharriá cottages are to be seen on the outskirts of villages; but this is a departure from what is one of the most characteristic customs of the race.

'Besides the Kharriás, there is another race called Paháriás, of somewhat similar habits, living on Dalmá hill range. One of these told me that his race were superior to the Kharriás, with whom they could neither eat nor drink. A chief distinction between them appeared to be that the Kharriás do not eat the flesh of sheep, and may not even use a woollen rug. It would be exceedingly interesting if this custom could be traced to its origin; I do not remember to have seen it stated of any other race.' The practice is confined to the Dalmá Kharriás, and is not observed by settlements of the tribe elsewhere. 'In other respects the Kharriás are not over-fastidious feeders. Both races eat cattle that have been killed by wild animals, and very possibly, too, those that have died from disease.

'The first Kharriás I met with were encamped in the jungle at the foot of some hills. The hut was rudely made of a few *sál* branches, its occupants being one man, an old and two young women, besides three or four children. At the time of my visit they were taking their morning meal; and as they regarded my presence with the utmost indifference, without even turning round or ceasing from their occupations, I remained for some time watching them. They had evidently recently captured some small animal, but what it was, as they had already eaten the skin, I could not ascertain. As I looked on, the old woman distributed to the others, on plates of *sál* leaves, what appeared to be the entrails of the animal, and wrapping up her own portion between a couple of leaves, threw it on the fire, in order to give it a very primitive cooking. With regard to their ordinary food, the Kharriás chiefly depend upon the jungle for a supply of fruits, leaves, and roots. I got them to collect for me specimens of the principal species they used.' The list of edible plants will be found in full in the Statistical Account of Hazáribágh (vol. xvi.). 'Besides these, however, the Kharriás eat rice, which they obtain in the villages in exchange for several jungle products, such as honey, lac, *dhuná*, *tasar* cocoons, *sál* leaves, and bundles of bamboo slips called *khurki*, wherewith the leaves are stitched into plates. That the rice which they thus obtain, though small in quantity, is an important element in

their daily food, seems apparent from the fact that a large number of them are said to have died in the famine. I can only explain this by supposing that they lost heart on being deprived of what had been a regular source of supply, and failed to exert themselves in the collection of an extra quantity of roots. An explanation somewhat similar to this was given to me by a Santál, who said, speaking of his own race, that those who underwent the labour of searching the jungles escaped, while those who sat in their houses, wishing for better times, died. The roots are dug up with considerable labour from the rocky ground, by means of an instrument called *khunti*—an iron spike, firmly fixed in a wooden handle. The point of this, as it is natural it should, frequently becomes blunted; to avoid the necessity of taking it to be sharpened perhaps half a dozen miles to the nearest Kámár, the Kharriás have invented for themselves a forge, the blast of which is produced by a pair of bellows of the most primitive construction. They consist of a pair of conical caps about eighteen inches high, which are made of leaves stitched together with grass; these are firmly fixed down upon the hollows in the ground, whence a pair of bamboo nozzles conveys the blast, produced by alternate and sudden elevations and depressions of the caps, to a heap of ignited charcoal; in this the iron spikes are heated until they become sufficiently soft to be hammered to a point, by a stone used as a hammer on a stone anvil.

'The Kharriás never make iron themselves, but are altogether dependent on the neighbouring *bázárs* for their supplies. Had they at any period possessed a knowledge of the art of making iron, conservative of their customs as such races are, it is scarcely likely that they would have forgotten it. It is therefore not unreasonable to suppose that there was a period, anterior to the advent of the Hindus, when iron was quite unknown to them,—when, owing to the absence of cultivation in the plains, they were even more dependent on the supply of jungle food than they are at present. In those times their axes and their implements for grubbing up roots were in all probability made of stone, and their arrows had tips made of the same material.

'In their persons the Kharriás are very dirty, seldom if ever washing themselves. Their features are decidedly of a low character, not unlike the Bhúmij; but there seemed to me to be an absence of any strongly-marked type in their faces or build, such as enables one to know a Santál, and even a Kurmí, at a glance.'

(7) Munda; number, 2146. For a full notice of the Mundas see the Account of Lohárdagá District (vol. xvi. pp. 265-278). (8) Náik, 261; (9) Naiyá, 426; and (10) Nat, 39, are described in the Statistical Account of the Santál Parganás (vol. xiv.). (11) Paháriá; number, 462; a cognate race to the Kharriás, both being probably connected with the Bendkars and Birhors, whose mode of life is extremely similar. There is no evidence to show that the Paháriás of Mánbhúm have any affinity with the Paháriás of the Rájmahál country. Mr. Ball is quoted by Colonel Dalton as remarking that the Mál Paháriás of the country below the Rájmahál hills reminded him of the Kharriás and Paháriás of Mánbhúm. But the Kharriás are of undoubted Kolarian origin, and Colonel Dalton considers that the Mánbhúm Paháriás are so too, whereas the Rájmahál Paháriás are Dravidian. The name (=hill-men), moreover, might obviously be applied equally to Dravidian and Kolarian races. The Paháriá settlement on Dalmá hill, referred to above, was visited early in 1873 by Colonel Rowlatt, then Deputy-Commissioner. He found them well clothed and in good condition, although their chief food is jungle roots and the small hill grains, such as millet and buck-wheat, which are but poor substitutes for rice and flour. They keep, however, large numbers of fowls and pigs, and probably use animal food with the same freedom as the other Kolarian tribes. There is a large cave near their village of Sinan-ghátí, about 1500 feet above the level of the plain, where they offer sacrifices to Devi. All the Dalmá Paháriás speak a patois of Bengalí, and they disclaim having ever had a language of their own. (12) Puran, 226; are noticed in the Account of Lohárdagá District (vol. xvi.). (13) Sardár, according to Colonel Dalton, is a name by which the Bhúmij frequently describe themselves. The 434 persons who are enumerated in the Census Report as Sardárs are, therefore, probably Bhúmij. (14) Santál; number, 132,445. They are noticed in detail in the Account of Hazáribágh District (vol. xvi.), and also in the Account of the Santál Parganás (vol. xiv.).

Immigration.—At the present day, Márwáris and other traders from the North-West are the principal immigrants into Mánbhúm, and their stay is as a rule only temporary. Kurmís, Koerís, and Sadgops, who make up the mass of the Hindu agricultural population, were originally immigrants, as may be inferred from their holding villages where the graveyards and monumental stones of a still earlier Munda community are still to be seen. The latest settlement of note is that of the Bhakats, who came as merchants from

middle of last century. They acquired
of the Rájá of Pánchet, and although
the Census of 1872, are stated by the
umber about a thousand souls. No
umber of immigrants, or the proportion
ently in the District as compared with
to their original homes.

tered emigration from Mánbhúm during
s as follows:—1868-69, 867; 1869-70,
72, 593; and 1872-73, 1933. The emi-
s classified:—Bhúmij, 313; Santál, 118;
rmí, 175; Baurí, 63; Kharriá, 10; Bhuiyá,
lenominations, 996—total, 1933.

emarks on emigration from Mánbhúm from
e Deputy-Commissioner for 1872-73:—'Of
trict, the greatest number came from the
Pátkum, Bághmúndí, and Heslá, and those
hálidá bordering the above-named *parganás*,
ited by Bhúmij, Santáls, Kurmís, and Mun-
r of all the tea Districts appears to be Cachar,
who declared for that District being in excess
r the whole of Assam. Sylhet appears to be
great body of emigrants declared for either
ıet; so that in reality the people seem to have
ıd in the great majority of cases it is very doubt-
v one tea District from another. No coolies
colonies. A very small proportion of those who
o their homes; but those who do, bring back
f money, which, as a rule, they manage to
rt space of time, either by squandering it in
ng robbed of it by their relatives. One man is
through Rs. 7000 in two years, and while the
nothing but European wines and spirits. On
e of them invest their money in land and become
ers. None sink back into the state of small
The steady men settle down comfortably; and
as they have spent their money, return to the
ch speaks well for the treatment they there
he year there were five depots at work in this

who spread themselves over the District, a
wherever they can get them; and althou
suppose that there has been any actual
doubt but that a number of people are ind
who never would have done so were re
straightforward manner. The recruiters c
villages themselves, for fear of putting the
employ persons of the village to turn the
girls or married men or women, and ge
inducements of various kinds to leave their
whole, however, there can be no doubt
a District peopled, as Mánbhúm is, nearl
productive capabilities of the soil, is highl
at large, who improve their material con
countries where wages range higher and l
is urged, on the other hand, that the popu
too sparse for its requirements, and that the
its way to Assam and Cachar would b
employed in extending the cultivated area o

HINDU CASTES.—The following is a list
castes in Mánbhúm District, arranged as far
precedence, showing the occupation of eac
are taken from the Census Report of 1872:—

(1) Bráhman; members of the priesthoo
also landholders, and others are employed a
Government, and in a variety of respectable
persons; number in 1872, 53,701. (2) Chh
holders and cultivators, trade in grain and l
as *darwáns* or porters; 16,588. (3) Baidya;
but many of them have abandoned their trad
and betaken themselves to various respectabl
in number. (4) Bhát; heralds and genealo
(5) Káyasth; writers and clerks in Governmen
7991 in number. (6) Agarwálá and Márwárí;
Nápit or Hajjám; barbers; 13,504. (8) Ká
22,615. (9) Kumbhár; potters; 24,391. (10)
and sellers; 6189. (11) Támbulí; growers an
4224. (12) Sadgop; cultivators; 6415. (13) B
8386. (14) Málí or Málákar; gardeners and flo
(15) Gandhabanik; spice sellers; 7140. (16)

of shell bracelets; 859. (17) Kánsárí; braziers and workers in bell-metal; 430. (18) Khatrí; traders; 111. (19) Kainyá; traders; 7. (20) Mahurí; 11. (21) Jaswár; 4. (22) Agurí; cultivators; 647. (23) Sarák or Sráwak, 8327. The Sráwak settlers in Mánbhúm and Singbhúm Districts have been the subject of some discussion, but it appears to be now admitted that they were Jains. The local tradition which ascribes to them the architectural remains of Mánbhúm District, and the old copper mines of Singbhúm, is not very precise; but in Mánbhúm corroborative evidence is to be found in the character of the temples themselves (see *post*, paragraphs on Places of Interest, pp. 301-302), and Colonel Dalton sees traces of an infusion of Aryan blood in the physical traits of the population of Singbhúm. Obscure as the early history of Jainism is, it seems most probable that the creed spread from Behar. If this be conceded, and the existence of Jain remains in Mánbhúm be considered in the light of the Jain tradition that the saint Mahávíra was pursued with dogs and arrows by the Vajra Bhúmi or 'terrible Bhúmij' of Mánbhúm, there would seem to be no difficulty in supposing that the early Jain devotees, like the primitive Ríshis of the Vedic period, went out and established hermitages in the jungles, which became the centre of a colony of Jain worshippers. The following account of a Sráwak community, visited by Colonel Dalton in 1863, seems to place beyond a doubt that the mysterious early settlers of Bhúmij and Ho tradition were in fact Jains:—'In 1863 I halted at a place called Jhápra, 12 miles from Puruliá, and was visited by some villagers who struck me as having a very respectable and intelligent appearance. They called themselves Sráwaks, and they prided themselves on the fact that under our Government not one of their community had ever been convicted of a heinous crime. They are represented as having great scruples against taking life. They must not eat till they have seen the sun, and they venerate Párswanáth. There are several colonies of the same people in Chutiá Nágpur Proper, but they have not been there for more than seven generations, and they all say they originally came from Pánchet. Contrasted with the Munda or Kol race, they are distinguished by their fairer complexions, regular features, and a peculiarity of wearing the hair in a knob rather high on the back of the head. They are enterprising, and generally manage to combine trade with agricultural pursuits, doing business both as farmers and money-lenders.'

(24) Goálá; cowherds and milkmen; 33,063. In the Census Report, Ahirs, numbering 36, and Bágáls, 2077, are given as subdivisions of the Goálás. (25) Madak; sweetmeat makers; 9454. (26) Halwái; confectioners; 186. (27) Kándu; preparers and sellers of parched rice; 323. (28) Gonr or Gánrár; a subdivision of the foregoing; 735. (29) Kaibartta; cultivators; 3243. (30) Vaishnav; followers of Chaitanya, a religious reformer in Nadiyá, who lived in the beginning of the sixteenth century. Properly speaking, the Vaishnavs are not a caste, but a sect based on the principle of the equality of man before God. Number in Mánbhúm, 12,262. (31) Chásá Dhoḍá; cultivators; 370.

(32) Kurmí; cultivators; 137,934. I quote the following paragraphs on the Kurmís from Colonel Dalton's *Ethnology of Bengal*:—

'In the Province of Chutiá Nágpur, the ancestors of the people now called Kurmís appear to have obtained a footing among the aboriginal tribes at a very remote period, and in more than one part of Mánbhúm have supplanted them. There are traditions of struggles between them and the Kolarian aborigines of these regions; and though the latter generally managed to hold their own, we find in some places Kurmí villages established on sites which we know, from the groups of rude stone pillars or cenotaphs still conspicuous, to have been once occupied by Bhúmij or Mundas; and in other places, vestiges of ruined temples appertaining to Hindu and Jain settlements, both most likely belonging to successive generations of Kurmís, amidst villages that have for ages been occupied by Bhúmij.

'The Kurmís settled in the western part of Mánbhúm told me they had been there for fifty-two generations. The Pánchet Rájá claims just so many descents from the deserted child that is said to have founded his race. A babe was discovered in the woods by the Kurmís, drawing its nourishment from a cow. This babe they took and brought up, and afterwards adopted as their Rájá. As the family cannot trace back their origin rationally outside the limits of the District, and as there is no particular reason for supposing them to be Bhúmij or Munda, I think that they are more likely to be of Kurmí extraction than descended from the cow-nurtured foundling.

'In the marriage arrangements and ceremonies of the Kurmís and other Súdra castes, there are several practices which are not found in the ritual enjoined by the *Puránas*, but may be traced in the ceremonies followed by the aboriginal tribes; and there is

besides a certain amount of fiction introduced, much of which appears to point to some period when the circumstances of the people were very different from what they are at present. The bridal parties amongst the aboriginal tribes often meet in hostile array at the entrance of the village of the bride, and a mimic fight takes place before the bridegroom's party is permitted to enter; and this custom is followed by some Kurmís and other Hindu castes.

'After proposals have been made and accepted, a ceremony called *duár khandá* is performed, which appears to be then rather superfluous. Seven or eight of the bridegroom's friends and relations go to the bride's house, and are received there as strangers come from afar. They are asked who they are, and whence they come, and for what purpose. They, in reply, describe themselves as travellers overtaken in a storm, giving fictitious names. They are hospitably treated, and, in the more primitive parts, the women bring water and turmeric and wash their feet. Before they take leave, they ask to see the young daughter of the house, of whose beauty they have heard so much. The bride is thus inspected, and the party return with their report to the *var* or bridegroom. Then on behalf of the bride, or to gratify her curiosity, a similar visit is paid to the *var* by a party of her friends.

'The wedding day is now fixed; and till it takes place, the bride and bridegroom are in their respective abodes subjected to daily ablutions, in a somewhat public and ceremonious manner. On the wedding morning the *var* is first married to a mango tree. He embraces the tree, is for a time tied to it in a particular manner with a thread, and he daubs it with red lead. Then the thread is removed from the tree, and is used to attach some of the leaves to the *var's* wrist. The *var* now takes an affectionate leave of his mother. The form of speech that passes between them is used on like occasions by all Hindus. She says, "Where art thou going, my son?" "To bring thee a maid-servant," is the dutiful and often over-true reply. However short the distance may be from the *var's* to the bride's house, even if they live next door to each other, there is always a fiction of a long journey having to be undertaken to reach it; and it is usual for the *var* to be carried to his destination seated on a covered platform borne on men's shoulders, which is called the *jaház, i.e.* ship.

'Although a bridegroom is, amongst Hindus, always treated with great respect, it is customary with the Kurmís for the brethren of

the bride to treat the *var* somewhat roughly, teasing and chaffing him, probably to try his temper. This continues till he presents his tormentors with new clothes. The bride is now introduced into the assembly, with the gifts prepared for her by her father-in-law, and the *var* presented. She is then taken by her friends to a *mahuá* tree, which she must wed, as the *var* wedded the mango, and she is brought back to the bower of Hymen in a basket. The *var* then applies the *sindúr* to her forehead, making a red mark between the eyes, and the guests all shout "*Haribol sindradán.*" In some places, as in Singbhúm, they touch and mark each other with blood as a sign that they have become one flesh, and this is probably the true origin of the singular but very universal custom of *sindradán*. They are now man and wife, and receive the congratulations of their friends, and next morning go home together on the *jaház*, the bride sitting submissively at her husband's feet. The presence of a Bráhman is not necessary to give validity to a Kurmí marriage. They consult a Bráhman astrologer, as to whether the marriage is likely to prove happy and fruitful or otherwise, and he is sometimes asked to name a fortunate day, but his aid is not otherwise sought.

'The Kurmís do not appear to have any anti-Hindu religious ceremonies; but one of their festivals, the *ákhan játra*, or cake festival, is noticeable. On the last day of the month of Paush (in the middle of January), when the granaries are full, the people make cakes in the shape of a double cone, called *gargarid pithá*, put on their best attire, and assemble on a green outside their village, and the young men and women form circles and dance and sing. This is followed by a joust of archers; a cock is thrown up in the air, and this is continued till one of the young men manages to shoot the bird with an arrow. The successful archer is then treated as the hero of the day. The Kurmís are a brown, tawny-coloured people, of average height, well proportioned, rather lightly framed, and with a fair amount of good looks. They show well-shaped heads and high features, less refined than Bráhmans, less martial than Rájputs, of humbler mien even than the Goálás; but except when they have obviously intermixed with aborigines, they are unquestionably Aryan in looks. Grey eyes and brownish hair are sometimes met with amongst them. The women have usually small and well-formed hands and feet.'

(33) Koerí; agriculturists; 4528. (34) Baráik; cultivators; 249.

(35) Angárak or Anguwar; cultivators; 238. (36) Basiá or Bansí; cultivators; 95. (37) Tántí; weavers; 13,961. (38) Rawáni Kahár; palanquin bearers and personal servants; 3947. (39) Behárá; have the same occupation as the foregoing; 1382. (40) Swarnakár; goldsmiths; 1812. (41) Subarnábanik; goldsmiths and jewellers; 6486. (42) Poddár; pawnbrokers; 2199. (43) Sutradhár; carpenters; 2027. (44) Sunrí or Surí; spirit distillers; 19,080. (45) Ghátwál; guardians of the hill passes; number only 83 in Mánbhúm. They are, for the most part, Bhuiyás by descent, who have converted the official title of *ghátwál* into a caste appellation. For a further notice of them, see the Account of Hazáribágh (vol. xvi. p. 78). (46) Dhánuk; cultivators; 124. (47) Dhobá; washermen; 7816. (48) Kalu; oil pressers and sellers; 26,635. (49) Jogí or Patuá; weavers and makers of silk strings; 1951. (50) Chunárí; lime-burners; 200. (51) Beldár; labourers; 103. (52) Sámanta; cultivators and labourers; 84. (53) Máiti, labourers; 128. (54) Nuniyá; labourers and makers of saltpetre; 6. (55) Korá; tank diggers; 10,500. (56) Láheri; workers in lac; 52. (57) Duliá; fishermen and palanquin bearers; 591. (58) Lodhá; 33. (59) Chandál; cultivators and labourers; 299. (60) Kapálí; weavers of gunny cloth; 186. (61) Suklí; weavers; 485. (62) Jáliyá; fishermen and boatmen; 2648. (63) Málá; fishermen and boatmen; 1671. (64) Pátní; boatmen; 230. (65) Pod; fishermen; 58. (66) Tior; fishermen; 221. (67) Ghuní; fishermen; 351. (68) Keut or Kewat; boatmen; 692. (69) Báití; dancers and singers; 166. (70) Bágdí; fishermen, palanquin bearers, and general labourers; 6529.

Semi-Hinduized Aborigines (71-91).—The semi-Hinduized aboriginal tribes, now ranked as very low castes in the Hindu system, close the list: Baurí, 82,938, Bhuiyá, 31,651; Dom, 17,342; Dosádh, 903; Muchí, 6695; Chámár, 649; Mál, 4031. In his work on the Ancient Geography of India, General Cunningham quotes two passages from Pliny, from which it may be inferred that the Máls are a Dravidian tribe, connected with the Savars, and with the Pahariás of the Rájmahál hills. Their name, which closely resembles the Tamil and Canarese word for a hill, appears to point to the same conclusion. It is possible that Mál may be nothing more than a synonym for Pahariá or hill-man, and that Mánbhúm or Málabhúmi may be either the 'hill-country,' or 'the land of the Máls.' Colonel Dalton records a tradition current among the Máls of

Sargújá and Palámau, that they came originally from Málwá, the chief seat of the Bhíl tribe, and infers from this conjecture that both Máls and Pahárias are cognates of the Bhíls. Whatever the origin of the Máls may have been, they have now lost all traces of a separate language, and have become thoroughly Hinduized. Bind, 14; Karangá, 306; Rájbansi Koch, 107; Pási, 97; Rájwár, 10,091; Khairá, 3314; Kharwár, 140. In the Census Report, Bhogtá, numbering 1427; Ganju, 35; Mahat, 16,078; and Mánjhí, 7806, are given as subdivisions of the Kharwárs. Mahili, 7895; Ghásí, 4105; Hárí, 10,144; Káorá, 474; Mihtar, 401; Bediyá, 216; and Shikárí, 117.

THE RELIGIOUS DIVISIONS OF THE PEOPLE are Hindus, Muhammadans, Christians, and a variety of aboriginal tribes, described in the Census Report under the heading of 'Others.' As already stated, the population of Mánbhúm District amounts to 995,570 persons; 500,936 males, and 494,634 females. Of these, 416,392 males and 411,544 females are Hindus, who form 83·1 per cent. of the entire population. This number includes persons of every grade of social position, and is continually being augmented from below by the gradual inclusion of semi-aboriginal tribes in the general mass of Hindus. The Muhammadans number 33,622,—17,426 males, and 16,196 females,—or 3·4 per cent. of the total population. They occupy much the same social position as the Hindus, and are only inferior in point of numbers. None of the fanatical sects of Islám have gained a footing in Mánbhúm, and the Musalmáns do not appear to be making fresh converts. No Buddhists are found in the District, and there is no Bráhma Samáj. The Christian community numbers 319 males and 273 females; total, 592, or ·06 of the total population. Most of them are engaged in agriculture. A branch of the German Mission at Ránchí is at work in the District, with stations at Telkupí on the Dámodar, and at Matgudha in *parganá* Syámsundarpar. A full account of the establishment and progress of this Mission is given in the Statistical Account of Lohárdagá (vol. xvi. pp. 434-440).

DIVISION OF THE PEOPLE INTO TOWN AND COUNTRY.—Mánbhúm is a thoroughly rural District, and no towns in the proper sense of the word have yet developed. The only towns returned in the Census of 1872 as having a population over 5000 souls are Puruliá Station and Raghunáthpur. The Deputy-Commissioner in 1869 returned the following towns as estimated to contain upwards of

2000 souls each:—(1) Puruliá, (2) Jhálidá, (3) Raghunáthpur, (4) Kásipur, and (5) Mánbázár. These, however, should rather be described as aggregations of villages than as towns.

The Census of 1872 classifies the villages and towns of Mánbhúm District as follows:—There are 4853 villages of less than two hundred inhabitants; 1238 of from two to five hundred; 229 small towns containing from five hundred to a thousand; 36 from one to two thousand; 7 from two to three thousand; 2 from three to four thousand; and 2 from five to six thousand.

The municipality of Puruliá town and Civil Station derived in 1871 a gross income of £318, 6s. od.; the expenditure amounted to £308, 4s. od., and the rate of municipal taxation to 8 *ánnás* 11 *pie* (1s. 1½d.) per head of the population. In Raghunáthpur the gross income amounted to £105, 4s. od., the expenditure to £85, and the rate of municipal taxation to 3 *ánnás* 1 *pie* (4½d.) per head of the population. In addition, there are two *chaukidári* unions for the maintenance of the police required for the larger villages and small towns, namely, Jhálidá, with 918 houses and an income (in 1870) of £50, 6s. od.; and Mánbázár, with 900 houses and an income of £51, 14s. od.

PURULIA, in latitude 23° 20′ N. and longitude 86° 26′ E., is the administrative headquarters of the District, and also a municipality. The place is the seat of no notable manufacture or commerce. The *bázár* is moderately large; it supplies the town and the District generally with imported goods, such as cotton and salt, but has little or no outside trade. The municipality was created in 1869. In that year the population of the town was estimated at 5892 souls. By the Census of 1872 the correct population was ascertained to be 5695, classified as follows:—Hindus, males 2506, females 2288; total 4794. Muhammadans, males 496, females 368; total 864. Christians, males 19, females 12; total 31. Others, males 5, females 2: total 7. I have already given the municipal revenue and expenditure in a previous paragraph; the rate of municipal taxation is 8 *ánnás* 11 *pie* (1s. 1½d.) per head of the population.

The town has a Deputy-Commissioner's office, court-houses, a jail, a police station, a post office, a school building erected by private subscriptions, and a church. There is a cemetery near the church. The charity hospital, a fine building for the purpose, was erected by private subscription, and is maintained from local funds.

FAIRS.—Annual fairs are held at Chákultor, south of Puruliá in

parganá Kásáipár; and at Anárá, on the Puruliá and Barákhar road. The Chákultor fair commences with the *chhátá parab* or umbrella festival in the month of September, and lasts about a month. It is resorted to by traders from Bánkurá, Bardwán, Birbhúm, Lohárdagá, Hazáribágh, and the surrounding Districts. The Anárá fair is held during the *charak pujá* or swinging festival in the month of April, and lasts some twenty days. Neither of these fairs appears to be visited by traders from any distance.

PLACES OF INTEREST.—The only objects of interest in Mánbhúm are the early remains, which are stated by Colonel Dalton to follow two distinct types. Those of the more ancient are locally attributed to the Saráks or Sráwaks, who were the earliest settlers in the District, according to Bhúmij tradition. To the same people are ascribed the old workings for copper which occur in the eastern portion of Singbhúm, and it is now agreed that these earlier immigrants were Jains. Like all early colonists, they followed the river-courses in their advance, and the remains of their temples are to be found on the banks of the Kásái, Dámodar, and other rivers.

RUINS OF JAIN TEMPLES.—'Within a few miles of the Station of Puruliá, and near the Kásái, are the ruins of an old settlement, called Pakhá. The principal temple is on a mound covered with stone and brick, the debris of buildings, through which many fine old *pipal* trees have pierced, and under their spreading branches the gods of the fallen temples have found shelter. In different places are sculptures of perfectly nude male figures, standing on pedestals and under canopies, with Egyptian head-dresses, the arms hanging down straight by their sides, the hands turned in and touching the body near the knees. One of these images is larger than life. It is broken away from the slab on which it was cut, and the head, separated from the body, lies near. At the feet of each idol are two smaller figures with *chauris* in their hands, looking up at the principal figure. I have now seen several of these figures, and there can, I think, be no doubt that they are images of the Tirthankaras of the Jains, who are always thus figured naked or "sky-clad," each with its representative animal or symbol. Lieutenant Money also observed a stone pillar set up perpendicularly, standing 12 feet high by 1½ feet square, with corners chamfered, making it an octagon; and near this four more of the Tirthankaras are found. All about this temple mound are other mounds of cut stone and

bricks, showing that there must have been here, at a remote period, a numerous people, far more advanced in civilisation than the Bhúmij and Baurí tribes who succeeded them.

'At the village of Charrá, near Puruliá, there are two very old stone temples called *deuls* or *deválayas*. The only tradition regarding them is, that they and some large tanks in the vicinity were constructed by the Sráwaks, here called Saráks. They are built of roughly cut stone without cement, on the stone carpentry ...iple. There were originally seven of these *deuls*. Five have ...he fragments have been used in building houses in the ...st perfect of the two that remain is a tower ter... ...e of horizontal courses of stone about 30 feet ...finial like a huge cog-wheel, and the remains ...s on both sides. The slabs forming the ...ranite from 5 to 9 feet in length, 2 to 2½ ...ick. There is no carving about these ...orship now in the shrines; but on some ...ed about, tracings of the nude Tirthan... ...are eight or nine of these temples at ...; and there is there an image still wor... ...the neighbourhood, which they call *Birup*. ...seen; but it is probably intended for the 24th ... Mahávírá, the last of the Jain deified saints.

...es south of the town of Jaipur, on the right bank ...iver, near the village of Borám, are three very ...ing brick temples rising amidst heaps of debris of ...roughly cut and uncut stones and bricks. Besides the ...n which these temples stand, there are other mounds all ... of similar debris, and traces of enclosures, showing this to ...t one time a very important place. The most southern ... temples is the largest. The tower rises from a base of ...are. The chamber occupies only 9 feet square of this, ... feet of upright wall is pyramidal in form, the bricks, in ... first three, then two, and near the top one, gradually ap... ...ng till the four sides meet. The remainder of the tower is ...rickwork throughout. Its height is about 60 feet; but the ...portion of it has fallen, and it is impossible to say how it was ... off. The bricks of which these temples are composed, some ... eighteen inches by twelve, and only two inches thick, look as ...ere machine-made, so sharp are the edges, so smooth their

surface, and so perfect their shape. They are very carefully laid throughout the mass of masonry, so closely fitting that it would be difficult to insert at the junction the blade of a knife. The entrance to all the temples faces the rising sun. The objects of worship, whatever they were, have disappeared from the fanes; but in the southern temple there is a stone gutter through the wall, terminating in a well-carved gargoyle for carrying off the water used in the ablution of the idol. The bricks used for ornamental friezes and cornices appear to have been carefully moulded for the pu
before they were burned; and the design, executed en
thus moulded and put together, is, though very
fully perfect and elegant as a whole; but in sc
been added, and further ornamentation or
attempted in the stucco on the brick fou
where it remains, is in wonderful prese
the temple is wide and lofty, and arched
the projection, till they meet, of bricks h
appears no sign of. The fane must h
The only animals I could discern in the
introduced in the scrolls. The goose is a
other temples are of similar design, but smal
I observed several pillars of stone; but I fou
the pillars are hardly long enough to have be
covered porch in front of the fane. These three
the same type, and are no doubt correctly ascribe
to the Sráwaks or Jains. I found, indeed, no Jain
spot; but about a mile to the south the remains of a H
in a grove were pointed out to me, and all the images fr
temples in the neighbourhood have been there colle
grove temple was dedicated to Siva; but amongst the
several nude figures like those already described, that
probability the Jain figures belonging to the brick temple.
brick temples I found, amongst a heap of ruins, a square s
in which was a four-armed female figure, finely carved, in
of the sculptures at Dálmí, to be presently described. T
worshipped by the women of the place under the name of S
In the grove there was a similar figure, and the other im
Hindu gods found there appeared to be of the same
Another mound was pointed out to me, about half a mile
grove, as a collection of ruins, but I did not go to it.'

BUDHPUR TEMPLES.—I quote the following description of supposed Jain temples at Budhpur from a paper by Lieutenant Beavan, in *The Proceedings of the Asiatic Society* for May 1865:—'Budhpur is a small village situated on the banks of the Kásái river, between it and the Párasá hills, the highest point of which forms a station of the great Trigonometrical Survey, long. 86° 43′ E., lat. 23° 7′ N. The greater portion of the ruins, comprising probably the remains of some four temples, are close to the village on the north-east side; and at a short distance from them, and farther still from the village, is a large tank, the largest in fact that I have seen for some miles in this direction. An annual *melá* or fair is held at Budhpur during the *charak pujá* or swinging festival, to which, amongst other things, are brought, I understand, numbers of young birds for sale, chiefly the *shámá* (Kittacincla macroura, Gmel) and young parrakeets (Paloornis rosa, Bodd). I imagine that it is from these fairs, which appear to be usual in many places in the District at this particular festival, that many of those particular birds are collected which eventually find their way for sale to Calcutta, and are said to come from the Rájmahál hills.

'Besides the main ruins, there are several carved slabs scattered about in different places, which I propose attempting to describe in detail. To begin with the chief ruins, which are now crowned by a modern Hindu temple, not more than twelve or fourteen years old according to my informant's account, which is built on a rising mound formed of the stones, many of which appear to have been elegantly carved into mouldings for corners, etc. The modern structure is of brick, and in honour of the approaching festival was being whitewashed at the time of my visit.

'In front of it, the remains of two old archways and an entrance court are still standing, and within a stone's throw, about a third of a small square-looking building, evidently meant to flank the entrance to the old temple. This is to the left hand on approaching the temple; a heap of ruins to the right marks the site of a similar "lodge." Between the two was evidently a raised causeway, of which some steps and a hexagonal pillar or two still stand. The object of these pillars, which are about 5 feet high and a foot in diameter, each cut out of one block of stone, I cannot imagine. The tops of the two ancient archways are each formed of one or two very large slabs of stone, which, from semicircles cut out of each end, would show that the old doors were swung on them. The

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gateways are not large enough to admit a cart. In the pathway in front of the temple lies a peculiar looking carved stone, with four handles, said to have formed the top of the old temple. Its weight was so great that two men could not lift it.

'The ruins of four fine temples are to be seen on a rock close to the point where the Grand Trunk Road crosses the Barákhar river. They contain stone figures of great beauty, and the place appears to have been the site of a Jain monastery with stone-paved courts. On the most modern is an inscription in old Bengalí, dated 1383 of the Saka era, corresponding to A.D. 1459, recording the dedication of some idols by Haripriyá, the favourite wife of a king.'

The ruins of Búdhpur extend for two miles along the bank of the Kásái. In the jungle near the river are the remains of two temples not referred to by Lieutenant Beavan, and an extensive collection of octagonal headstones believed by Colonel Dalton to mark the graves of the early settlers. About four miles farther north is a group of temples at Pákbírá, with a colossal figure about nine feet high, supposed to represent Buddha.

RUINS AT DALMI.—The most noteworthy remains of the Bráhmanical type are at Dálmí, on the Subarnarekhá, not far from its confluence with the Kárkárí. 'The antiquities of Dálmí,' writes Colonel Dalton, 'comprise the remains of an old fort, several large tanks, and the ruins of numerous temples dedicated to the worship of Siva and Párvatí, to the adoration of the *linga*, and other objects of Bráhmanical idolatry. Crossing to the left bank of the river, the first object that strikes you is a colossal figure of Ganesá amidst a confused heap of cut stones. He has tumbled off his pedestal and lost his legs in the fall. If he had had fair proportions, he would have stood 12 feet high, as his body measures 6 feet; but with such ridiculously short and thick legs as were assigned to him, he only stood 9 feet His place was that of janitor, and the heaps of stones near him are the remains of the river gate of the old city; and you can trace from it the remains of masonry walls that must have embraced a considerable area. A little hill overlooking the river near this place is covered with cut and carved stones; and occupying the place of honour in the foundation of what appears to have been the principal temples just here, is a *linga* 18 inches in diameter, protruding a foot and a half from the *argah*, in which it is embedded. The *argah* is circular, and 3 feet in diameter. In a brick temple near this shrine of Siva, there

is a stand for an idol, but the idol, which is said to have been an image of Vishnu, has been removed. There were formerly, I am told, a great variety of sculptures at this place, but they are now scattered all over the country. The brick temple is probably of more modern date than the stone buildings, as it is partly arched on the radiating principle. Near the river are two mounds formed of the debris of two or more fine temples. The altar-piece of one was a ten-armed figure of Durgá slaying the monster Mahísásur. There are two groups of this subject, one greatly mutilated, the other in good preservation, the arms and weapons all perfect and sharp cut. There are here two elaborately carved door-pieces of the entrance to the shrine. The ornamentation, cut in a very hard stone, is as sharp and clear as if it had but recently left the sculptor's hands. It is like the wooden carving of a picture frame, so minute and neat are the borders and scrolls. Near the other temple I found a large altar group, representing, I believe, Kámadeva and his wife. They are represented seated lovingly side by side, and are in a good state of preservation. Amongst the detached blocks were two figures showing in alto-relievo the Matsya and Kúrma *avatárs* of Vishnu. The whole series of incarnations doubtless formed the chief external ornamentation of one of the temples. On a former occasion of visiting these ruins, I noticed here an image of Vishnu *in propria persona*, with well-formed features, a highly decorated conical cap, jewelled, extensive ear ornaments, and a mannikin in his left hand; this image I did not observe on the last occasion. Not far from the temples is a stone image of a life-sized bull, Siva's bull, which appears to have wandered from the shrine into the fields to graze. We next came to an extensive tank surrounded by a moat and ditch; but between the moat and the tank there is a considerable space all round, which was probably the site of houses, making this an entrenched tank square. In the centre of the tank there is a singular structure of stone,—two small columns supporting a triple umbrella, from which the tank is called the *chhátá pukhur*. This indicates that the tank was dedicated to Indra, the king of heaven, as the trident on a post in most tanks shows that the blessing of Siva has been invoked on the work. In the village of Dálmí we have a collection of sculptures that have been removed from the ruins. There is a group of Vishnu and Lakshmí, a single figure of Vishnu, a smaller bull, and various other images. A venerable looking old man lives at Dálmí, but, strange to say,

he could give me no information about the antiquities of the place. The people, though to this day worshipping Kálí, and offering sacrifices to a clay image of her in a shed, utterly disregard the ancient shrines, and care not for the desecration or deportation of the idol.'

RUINED PALACE OF THE PANCHET RAJAS.—I quote the following account of a visit to the ancient residence of the Pánchet Rájás on the Pánchkot hills from the Report of the Deputy-Commissioner, 1872-73:—'I ascended to a stream issuing out of the side of the hill, whence the water was led down in stone aqueducts to the palaces in the fort at the foot. There was a curiously carved spout, like the head of a dragon, out of which water fell into a reservoir beneath, which was evidently intended for a bath. Above the palaces, some 200 or 300 feet up the hill-side, are the remains of two stone Hindu temples, well built and highly ornamented. At the foot of the hill there are also two more temples enclosed in a high stone wall, having turrets at the four corners, connected with which are the palaces of the Rájá and the residence of his household. The remains are extensive, and the buildings appear to have consisted of halls, galleries, and apartments, some of which were evidently double-storied, though nothing now remains but the basements of the lower stories, which, from now being overgrown with trees, are fast being torn to pieces and laid low. The whole of the buildings are now embedded in dense jungle, though the place cannot have been deserted more than about a hundred years ago, which is about the time that Raghunáth Náráyan Sinh Deo, the great-great-grandfather of the present Rájá Nílmani Sinh Deo, removed from Pánchkot to Kesargarh, whence the father of the present Rájá removed to Kásípur, where the family at present reside.'

VILLAGE OFFICIALS AND INSTITUTIONS.—The following paragraphs regarding the indigenous village officials still existing in the District of Mánbhúm are compiled partly from a Report by the Deputy-Commissioner on the indigenous agency employed in taking the Census, and partly from earlier letters on the subject by Colonel Dalton, the late Commissioner of the Chutiá Nágpur Division.

The population of the District is extremely mixed, and the title and status of the village head-men vary with the character of the community which they represent, as well as with the tenure under which the village is held. For the sake of clearness, therefore, I have indicated the different classes of villages by numbers.

(1) In the Bhúmij villages of the south and west of Mánbhúm, the head-man of the village is usually called *sardár*. This title is not, however, applied exclusively to the head-man, for every respectable Bhúmij styles himself *sardár*, and the term has come to be used almost as a caste appellation. In the Fiscal Divisions of Pátkum and Bághmúndí, which border on the District of Lohárdagá, the term *sardár* disappears, and the head-man bears the title of *mura* or *munda*, while the people talk the Mundárí language and describe themselves as Mundas. In either case the *sardár* or *munda* is usually the farmer (*ijárádár*) of the village.

(2) In purely Santál villages, or in those where Santáls largely predominate, the head-man is called *mánjhi*. Like the *sardár* of the Bhúmij, the *mánjhi* usually farms the village, or at any rate assists the farmer in the performance of his duties. He presides at all village meetings, decides petty disputes, arranges hunting parties, attends at marriages and religious ceremonies; and if the village lease is not in his hands, he acts as the representative of the body of villages with the farmer.

Besides the village head-man or *mánjhi*, another official is found among the Santáls, styled *parganáit*. He occupies a position somewhat analogous to that of a *mánki* in the Kolhán of Singbhúm, as he is the head of a group of several villages, and is the authority referred to on questions of general importance.

(3) Kurmís, who hold many entire villages in Mánbhúm, call their head-men *máhatos* or *des-mandals;* but, as in the case with the Bhúmij, every respectable man will describe himself as a *máhato* or Kurmí *máhato*.

(4) In the south-east corner of the Fiscal Division of Ráipur, which borders on Midnapur District, the village head-men are called *mandals*. They exercise the same functions as the *mandals* of Bengal, and like them are usually of the Sadgop caste. In Mánbhúm they have not yet been supplanted by *gumáshtás*, and they still collect the village rents for the *zamíndár*, whose agents and nominees they are.

(5) In mixed communities, the farmer (*ijárádár*), when a resident of the village, is also the village head-man, and either decides himself, or reports to the landlord, all petty disputes among the villagers regarding their private affairs or the lands they cultivate. He collects the rents of the village and pays them over to the landlord, being remunerated for his services in this respect by a grant of land

rent-free or *mán*. When the *ijárádár* is not a resident, the terms *máhato* and *mánjhi* are very commonly used to designate the village head-man, whether he be a Káyasth, Goálá, Kurmí, or Kumbhár. Even Bráhman *mánjhis* are by no means uncommon.

(6) In *ghátwáli* estates, held on feudal tenures in which some sort of personal service forms an element, the chief (*sardár*) *ghátwáls* and the *sardárs* and *sadyáls* of villages are the village head-men; similarly in villages held under *jágír* tenures, the *jágírdár* occupies the same position and exercises the same functions as an *ijárádár* in villages farmed out by a landlord. The same state of things prevails in villages held as *bráhmottar*, *debottar*, *pirottar*, and *mahattrán*. In short, whenever a village is held under a service tenure, the tendency is for the tenure-holder to become village head-man in virtue of his position. In the larger *bráhmottar* estates, the villages are let out in *ijárá*, and the *ijárádár* under the service holder is the villagers' representative or village head-man. The tenures referred to above are treated of in detail in the section on Land Tenures.

(7) In a few villages where the aboriginal tribal priest (*náia* or *láia*) is a man of position and influence, his power extends beyond his proper sphere, and he is acknowledged and obeyed as the head of the village in secular matters also.

On the modes of appointment and payment of the foregoing classes of head-men, the Deputy-Commissioner writes as follows:—'There does not appear to be any well-recognised mode of appointing these head-men. They do not succeed to the office by descent, but acquire the position and title through social influence and wealth, but most commonly through individual force of character. Those who have the gift of speech, and are wise in council, generally rise to become leaders, especially when these qualifications are combined with the possession of large numbers of cattle and extensive fields. The head-men of villages receive no regular contributions from villagers; but at marriages and festivals, donations in money or an offering of the produce of the fields is made to them. They also realize something from fines levied for breach of caste rules and observances. It is said that in former days it used to be the custom amongst the Koerís, if the head-man demanded a present and this was refused, or he could not realize a fine, that he then would take the offender's wife away, and make her over for a consideration to another man, and thus secure payment of his demand; whilst among the wild tribe of

Kharriás, who are chiefly found in the forest-clad hills to the south, it is stated that one of the duties of the *sardár*, who has to attend all marriages, is to marry the girl himself if the bridegroom is unable to carry his bride up a tree on his back, which is the form of marriage in use amongst these primitive and uncivilised people.'

THE MATERIAL CONDITION OF THE PEOPLE.—The demand for labour consequent on the establishment of the railway, with the opening of the coal mines at Ráníganj and the extended operations of the Public Works Department, has of late years ameliorated the condition of the people in the eastern parts of Mánbhúm District. The mass of the population are, of course, poor; but their wants being few, and supplied for the most part by the produce of their own fields, those who have a sufficient quantity of land are tolerably well off. There is, however, a large miscellaneous population, consisting of Baurís, Bhuiyás, Doms, and other semi-aboriginal tribes, who have little or no land, and find it hard to live when food is dear. The classes in this condition number at least 220,000 souls, or about one-fourth of the entire population of the District.

CLOTHING.—The dress of a well-to-do shopkeeper generally consists of a cotton *dhutí* or waistband, wrapped round the loins and falling over the legs as far as the knee; a *chádar*, or cotton sheet or shawl, which serves as a covering for the upper part of his body; and a pair of country-made shoes. To this is sometimes added a *pirán*, or kind of short coat. An ordinary husbandman wears only a *dhutí* of smaller dimensions and coarser material, and a small *chádar*, which is converted into a head-dress when he is at work in the fields. Only the well-to-do agriculturists wear shoes, and neither shopkeepers nor cultivators use a *chádar* when in their own houses.

HOUSES AND FURNITURE.—The building materials for the dwelling of a well-to-do shopkeeper generally consist of mud walls and posts of *sál* timber, with a thatched roof. In Mánbhúm the ordinary practice is to build a number of detached houses containing one room each, instead of one large house divided into several rooms, as is usual in Bengal. The cost of building is estimated at about £30. In Puruliá itself and in some of the larger villages, the more wealthy shopkeepers live in brick-built houses. The furniture usually met with in such a house consists of several sorts of brass or pewter utensils for cooking, or for eating and drinking from; some earthen pots, also for cooking; one or two earthen water jars, a few wooden stools, a few mats, and one or two *káts* or bedsteads for sleep-

ing purposes. The dwelling of an ordinary husbandman is much smaller and less substantial, being composed simply of mud, straw, and bamboos; it usually consists of two or three rooms. The general cost of such a dwelling is about £2, although the houses of the more prosperous class of husbandmen sometimes cost as much as £15 and upwards. The furniture, if such it may be called, of an ordinary peasant consists simply of a few brass and earthenware vessels, a *chárpái* or common bedstead, a stool or two, and a few mats for sleeping on. Some of the richer husbandmen possess a large strong box, in which they keep their clothes and whatever valuables they possess, such as their wives' ornaments, rent receipts, etc.

Food, etc.—The Deputy-Commissioner in 1870 estimated the average monthly expenses for the family of a well-to-do shopkeeper, consisting of five persons, as follows:—Rice, Rs. 8; pulses, Rs. 1. 8. 0; vegetables, R. 1; fish, R. 1; milk, Rs. 2; *ghí*, R. 1; *gur* or molasses, R. 1; and sweetmeats, R. 1;—total, Rs. 16. 8. 0 (£1, 13s. 0d.) per month. For a well-to-do peasant family of five persons: rice, including *muri*, Rs. 8; pulses, 8 *ánnás;* fish, 8 *ánnás;*—total, Rs. 9 (18s.) per month. The husbandman pays nothing for his vegetables, milk, and *gur*, all of which he produces himself. Fish and fuel, too, would ordinarily be obtained for nothing, the former being caught by himself or his family in the nearest tank or stream, and the latter gathered from the jungle. This estimate, if everything were to be bought in the *bázár*, gives an average annual expenditure of Rs. 39. 9. 7 (£3, 19s. 2½d.) for each member of a shopkeeper's family, and Rs. 21. 9. 7 (£2, 3s. 2½d.) for that of an ordinary cultivator.

Games and Amusements.—Dancing is the most universal form of amusement in Mánbhúm District, and is looked upon by the aboriginal tribes as an accomplishment of considerable importance. In the western parts of the District bordering on Lohárdagá, hockey is played with great enthusiasm in villages of the Bhúmij tribe. The following particulars of the game were supplied to me by Mr. T. F. Peppè of Ránchí, who has frequently seen it played. The game of hockey (Hindí, *phuni khel;* Mundárí, *phudi inganu*) is played with considerable enthusiasm by the Bhúmij and low-caste Hindus of Western Mánbhúm. The ball used is stuffed with cloth and covered with raw hide; the sticks are ordinary *láthis* or walking-sticks, without any curve at the striking end. At the commencement of the game the ball is thrown into the air in the centre of the ground,

and each party attempts to drive it into their opponents' goal, which is generally formed by some natural boundary. The season for *phudi khel* is the beginning of January, when as many as two hundred men may then be seen engaged in a single game. Quarrels are extremely frequent, and a game is not unfrequently followed by several charges of assault at the nearest police station.

Hunting is practised by all aborigines from their earliest years, partly as a pastime, and partly as a means of obtaining food. One of the great events of the year is the *hánkwá* or grand surround of game, a spirited description of which, by Lieutenant Tickell, is quoted in the Statistical Account of Singbhúm District (*ante*, pp. 26-31).

CONVEYANCES.—The means of conveyance in Mánbhúm District are very rude. Articles of commerce are still conveyed chiefly on the backs of pack bullocks, which can only carry one-third or one-fourth of a cart-load; but wherever roads are opened, carts appear and take the place of the block-wheeled *sagar* cart as well as of packs.

AGRICULTURE.—I have already remarked, in the paragraph on the General Aspect of the District, that the surface of Mánbhúm consists of a succession of rolling uplands with intervening hollows, along which the drainage runs off to join the larger streams. The lower slopes of these uplands, and the swampy ground between, supply the only land on which a wet rice crop can be grown. It is in the first instance brought under cultivation by cutting level terraces out of the hill-side, a small bank to hold water being left round the edge of each plot. The hill-sides thus present the appearance of a series of steps varying from one to five feet in height; and when the slopes are too steep for terracing, or the soil too stony for cultivation, the bed of the stream is banked up and made into one long narrow rice field. The rice terraces are flooded as soon as possible after the rains set in, and the water is retained until the crop ripens in late autumn. This system of cultivation is followed more or less throughout the whole of the Chutiá Nágpur Division. Its object is to intercept the surface drainage, which in this undulating country is so rapid and so complete as to render rice cultivation impossible, except under the conditions described above.

THE PRINCIPAL CROPS grown in the District are: cereals—rice, wheat, barley, Indian corn, *maruá*, *gundli*, *káng*, *kheri*, and *kodo*; green crops—gram, *múg*, *kalái*, *arhar*, peas, *khesárí*, beans, *kulthi*,

and *musúri*; oil-seeds—*til*, *surgujiá*, and mustard and linseed; fibres—jute (*pát*) and hemp (*son*); miscellaneous—sugar-cane, indigo, *pán*, and tobacco.

RICE CULTIVATION.—The three principal crops of rice grown in Mánbhúm are *gorá dhán*, *nuán*, and *haimantik* or *áman*.

Gorá dhán is sown broadcast early in May on table-lands and on the tops of ridges, and is reaped at the beginning of August. The eight principal varieties of *gorá dhán* are given by the Deputy-Commissioner as follow:—(1) *Táinr-rámsál*, (2) *thusku*, (3) *dhusri*, (4) *karyágará*, (5) *hidbáhá*, (6) *anta-rekhá*, (7) *tikarbáid*, and (8) *áus-kájal*.

To these should be added *tetká* and *cháli*, two important varieties of highland rice, which are thus described by Mr. Colman Macaulay, C.S., in a note printed at the Bengal Secretariat. While engaged on famine relief operations in Bánkurá District during 1874, Mr. Macaulay observed that in the Fiscal Division of Maheswará, bordering on Mánbhúm, the growth of *áman* or winter rice was confined to the trough-like depressions which lie between the undulating ridges of the surface, and that the out-turn even in these favoured spots was extremely precarious. 'The only security against almost annual failures of the rice crop in Maheswará lies,' writes Mr. Macaulay, 'in the substitution for *áman* rice of some crop requiring less moisture, and capable of successful cultivation on comparatively sandy soil. Such a crop is to be found in the south and south-west of Bánkurá, in Mánbhúm, and in the north-western parts of Midnapur. It is called *tetká* and *cháli* rice, terms signifying grains which resemble one another in all their conditions so closely, that they may be considered as practically identical. The cultivation of this rice is gradually moving northwards, as its early out-turn, powers of endurance, and rapid growth on the poorest soil are becoming more and more known. I will enumerate a few of the characteristics of this grain:—Sowing begins about the 1st May, and reaping about the 1st August. The return therefore is rapid, and the harvest early. It may be grown broadcast, or it may be transplanted. In the former case, the ordinary moisture of high grounds in the rains is sufficient; and if the ground is low, the water must be drained off, as excess of moisture destroys the plant. In the latter case, the clay should be kept at a pasty consistency, but nothing more. The rice grows well on high and sandy soil; in fact, I have seen clearings in the *sál*-jungle sown with it as a first crop. It will, however,

amply repay cultivation on richer grounds, provided no water is allowed to stand in the fields. The cost of cultivation is only Rs. 2 to Rs. 2. 8. 0 per *bighá*, and the out-turn on poor lands is 5 *maunds*. Even on these, 8 or 9 *maunds* can be secured by careful preparation of the ground; while on richer soil, as much as 12 and 15 *maunds* have been produced. The grain of *tetká cháli* rice is somewhat smaller than that of *áman*. In other respects the difference is slight. Its value in the market is generally a little lower. I have known the paddy to sell for thirty-six *sers* for the rupee when *áman* paddy was selling at thirty-four, and this is the proportion generally maintained.'

It will be observed that neither of these grains are included in the foregoing list of the varieties of highland rice. Both of them, however, appear to belong to that class of the rice crop which is called in Chutiá Nágpur *gorá dhán*, differing only in these two characteristics—that *gorá dhán* is sown broadcast and not transplanted, and, so far from being injured, is positively improved by water being allowed to stand in the fields where it is grown.

The *nuán* or *áus* rice, which forms the autumn crop, is sown as soon as possible after the first good fall of rain, generally in April or May. It is cultivated on the middle and higher levels of the terraced slopes described above. This rice is generally sown broadcast on the fields, but is occasionally transplanted. In either case, the crop is reaped at the end of September or beginning of October *Aus* rice as a regular crop is confined to the eastern *parganás* of Mánbhúm District. The Deputy-Commissioner reports the fourteen principal varieties of *áus* rice as follow:—(1) *Rás*, (2) *kárṭiká*, (3) *kásiphul*, (4) *bádí rás*, (5) *mahákál*, (6) *kayá*, (7) *sálí-kayá*, (8) *nahuchí*, (9) *khariní*, (10) *bhánj bhuná*, (11) *tilá sálí*, (12) *hemtár-ángí*, (13) *jirá*, and (14) *ajan*.

Aman, or winter rice, is cultivated on the lowest levels of the terraced slopes, and on moist land lying beneath the embankments of tanks. It is sown in a nursery after the first showers of rain at the end of May and beginning of June, and is subsequently planted out in the fields. Harvest takes place in December and January. The *áman* rice is the most important crop of the District. *Aus* rice, as I have stated above, is not very extensively grown, and the produce of the *gorá dhán* is inferior to that of either of the lowland crops. The twenty-two principal varieties of *áman* rice are reported by the Deputy-Commissioner as follow:—(1) *Rámsál*, (2) *dáná*

gurí, (3) *báns-matí*; (4) *dudhá-sálí*, (5) *káminí-kájal*, (6) *tulsí-makul*, (7) *mahádeb-jatá*, (8) *kánrá*, (9) *kádá-lai*, (10) *kásí-phul*, (11) *nunyá*, (12) *bangatá*, (13) *moám-gatá*, (14) *mijiá*, (15) *gaurí-kájar*, (16) *malhul-rángí*, (17) *hemtárángí*, (18) *rájnet*, (19) *jhagru*, (20) *jánjár dhetá*, (21) *gangrá-churí*, and (22) *damur-kándí*. With the exception of the two first, all of them can either be sown broadcast or transplanted.

Rice of the finest quality is not grown to any extent in Mánbhúm District. No improvement has taken place of late years in the sorts grown, nor have superior cereals, such as rice, been substituted for inferior ones. There has, however, been a considerable extension of rice cultivation within the last twenty years, and large areas of land which formerly lay waste have been brought under tillage. But owing to the physical conformation of the District, and the nature of the soil, this is an expensive process, as good rice land can only be created by erecting a small embankment (*bándh* or *áhrá*) at the upper end of one of the trough-like depressions of the soil, and then cutting the slopes into level terraces so as to retain water.

The names by which rice is distinguished in the various stages of its growth are as follow:—*Bíj*, the seed; *áffór*, the seedling; *ropá dhán*, transplanted paddy; *chául*, husked rice; *bhát* or *ánná*, boiled rice.

PREPARATIONS MADE FROM RICE, ETC.—*Chirá* is made by steeping unhusked rice in water, boiling it for an hour, parching it, and then beating it flat. It is sold at 1 *ánná* per *ser* (¾d. a lb.). *Murí* is paddy steeped in water, twice boiled, dried, husked, and then fried. Another very light preparation of rice is *hurum*, or parched paddy, which is sold at 1¼ *ánnás* per *ser* (about 1d. a lb.). *Khai* is obtained from paddy by roasting it on heated sand. It sells at 1 *ánná* per *ser* (¾d. a lb.). *Murki* is *khai* mixed with molasses, and sells at 2½ *ánnás* per *ser* (about 2d. a lb.). *Khaichur* is made from *khai* powdered and mixed with molasses; price, 4 *ánnás* per *ser* (3d. a lb.). *Ruti* bread is made from rice flour; mixed with sugar and other substances it is called *pithá*. *Pachwái*, or rice beer, is made by boiling rice, adding drugs to it, and then steeping it in water until fermentation sets in. It is only used by the lowest classes, and sells at 1 *pice* a *ser*, or about a farthing per quart bottle.

OTHER CEREAL CROPS.—*Gaham*, or wheat, is sown on high and dry land in October, and reaped in March. *Jab*, or barley, is sown on the same description of land, and planted and reaped at the same

seasons as wheat. It is sometimes sown in a field by itself, and at other times together with a crop of mustard-seed or pulses, such as *musúrí* or *kalái*, etc. *Janár*, Indian corn, sown in June, and cut in August. *Maruá*, sown in June in a nursery, then transplanted in July, and cut in September. *Gundli*, sown on dry land in June and reaped in August. *Káng*, sown in June and cut in August. *Kheri*, sown in June and cut in November. *Kodo*, sown in June and reaped in September.

PULSES AND GREEN CROPS.—*Búť* or gram, sown on dry land in June, and reaped in October. *Múg*, sown in July, and cut in September. *Kalái*, or kidney bean, is sown and reaped in the same seasons as the above. *Arhar*, or *rahar*, is sown on dry land in June, and reaped in March. It is sown with the seed of other crops, such as *gundli*, *maruá*, and *gorá dhán*; if not, it does not germinate. *Matar*, or peas. There are two kinds of *matar*, both sown on dry land,—the larger in November, and reaped in May; the smaller in September, and cut in January. *Khesárí* is usually sown broadcast in a field where *áman* rice is growing in the month of October; while the rice is on the ground, the plant grows very slowly, but after the rice harvest in December or January it rapidly ripens, and is gathered in February or March. *Musúrí*, a pulse sown on dry lands in October, and reaped in February or March. *Kulthí*, sown in July, and reaped in November. Two varieties of beans are grown in Mánbhúm District,—the *barbatí* or *bodi*, the pods of which are cooked as a vegetable, and the beans themselves eaten raw; and several varieties of *sím*, or kidney beans, which are cooked into a vegetable curry.

OIL-SEEDS.—The oil-seed crops grown in Mánbhúm District are the following:—*Sarishá* or mustard, sown on dry land in October, and cut in February. It is sometimes sown alone, and at other times along with peas, *musúrí*, barley, or other crops grown on high land. *Til* (Sesamum). This crop consists of two varieties,—*krishna til*, sown in June or July, and cut in September or October; and *kát til*, sown in February, and cut in July. *Surgujiá*, sown in September, and reaped in January. The oil extracted from the seed is largely used for burning in lamps, and the lower classes who cannot afford to buy mustard-oil also use it for preparing their vegetable curry. Besides these, there are some sorts of oil which can be extracted from the indigenous plants in the District; see Jungle Products (*ante*, pp. 264-265).

FIBRES.—*Pát* or jute, sown in June, and cut in September. *Son* or *san*, hemp, sown in June, and cut in August. The principal difference between *pát* and *son* is that the fibres of the former are soft and fine, while those of the latter are coarse and tough, and are largely used in rope-making.

MISCELLANEOUS CROPS.—*Ákh* or *ikshú*, sugar-cane, sown in April, and cut in February. *Nil* or indigo is grown to a trifling extent in the eastern portion of Mánbhúm. The system, however, does not differ materially from that followed in Western Bengal generally. The headquarters of the factory are situated in the District of Bánkurá. *Pán* (Piper betel) is grown all the year round.

TOBACCO is grown in Mánbhúm District only on high land; the entire area under this crop is roughly estimated at 800 *bighás*, or 265 acres. Two crops are obtained during the year, yielding, according to the nature and fertility of the soil, from 2 to 5 *maunds* of leaf per *bighá*. The cost of cultivation is stated to be 9 *ánnás* 4 *pies* a *bighá*, or 3s. 6d. per acre, and the value of the produce from Rs. 4 to Rs. 8 per *maund* (from 10s. 11d. to £1, 1s. 10d. a cwt.). It is chiefly consumed locally; but the Deputy-Commissioner thinks that about three hundred *maunds*, or two thousand rupees' worth, of the imperfectly dried leaf is annually exported to Singbhúm. In 1871 some Virginia tobacco seed received from Government was distributed to the cultivators in several parts of the District. The produce proved to be very superior to that of the local seed. The plants grew to upwards of three feet in height, with leaves so large and so thickly set that the yield of tobacco was double that obtained from ordinary plants. The tobacco was also stronger and more pungent, and was free from the fœtid smell of the common country article. The cultivation of Virginia tobacco is reported to be gradually spreading in some parts of the District, and it is probable that the country kind may be in time entirely superseded.

TASAR SILK.—A fair amount of *tasar* silk is annually produced in Mánbhúm District; and there is no doubt that if the commercial demand for the article were to increase, the industry might be very largely developed. There are three kinds of cocoons, called *mugá*, *dábba*, and *ámpetiá*, besides a considerable quantity collected from the jungles, and propagated naturally. These jungle cocoons are considered the best. Of those reared artificially, the *dábba*, collected in August and September, is the best; *mugá*, collected in June and July, the second best; and *ámpetiá*, collected in April and May, the worst.

The three varieties are produced one after the other; and the quality of the silk depends on the season when the cocoons are reared, and on the kind of leaf on which the worms feed. The silk of the *ámpetiá* is the lightest in colour, but is wanting in gloss. Those of the other sorts are nearly of the same colour. The jungle cocoons are larger than the domesticated ones, and give much more silk. When the worms are on the trees, they are carefully watched by the growers and protected from birds and insects. During this time the growers reside in the jungle and refrain from eating fish or flesh, or using oil or turmeric, and keep themselves pure from all defilement, under a superstitious belief that infringement of these rules will cause the worms to die or be otherwise destroyed. Cocoons are collected in considerable quantities from the jungles, and eggs are hatched either in the growers' houses or in huts erected for the purpose in the jungles. Here they are tended with great care, and the worms are placed on the trees to feed and grow. Eggs reared from moths in captivity again produce worms, which form cocoons, and so on over again. Of these moths, the females remain in their places, but the males fly away after a short time, returning again to attach themselves to the females, and fertilize their eggs. On the second day, to prevent the females from moving, the growers clip the ends of their wings. The worms are fed on *ásan*, *arjun*, *sál*, and plum-trees. It is not known what quantity of cocoons is gathered yearly from the jungles; but the whole produce of the District, both by collection in the jungles and by artificial rearing in the groves, called *árábáis*, is roughly estimated at 30,000 *káháns* = 38,400,000 cocoons, which would give 60,000 lb. avoirdupois, or 750 *maunds* of silk. The rent is not levied according to the area covered by the trees, but the *zamíndárs* take one or two rupees annually from each person who rears the cocoons; the total amount thus realized is about £300 yearly. The area on which cocoons are reared is about 3000 *bighás*, or 1000 acres. Cocoons are reared and collected by Kurmís, Bhúmij, Santáls, Baurís, Kharriás, Paháriás, and other low-caste and aboriginal tribes. Some of the *tasar* is reeled off by Tántís and woven into silk pieces, but the bulk of the cocoons are sold to the traders, who export them to Bengal. The price averages about Rs. 6 per *káhán*, or 213 cocoons per rupee. Only one variety of silkworm is known in Mánbhúm; but it produces silk of different qualities, according to the season, the year in which the worms are hatched, and the kind of trees they feed on.

AREA OF THE DISTRICT, OUT-TURN OF CROPS, ETC.—The District of Mánbhúm was surveyed between 1861 and 1867. Its area, as then ascertained, including the Fiscal Divisions of Chátná and Maheswará now in Bánkurá District, and Shergarh now in Bardwán, amounted to 3,552,844 acres, or 5551·32 square miles, as against its present area of 4914 square miles. Of the area in 1867, 1,742,835 acres, or 2723·18 square miles, were returned as under cultivation; and 1,810,009 acres, or 2828·14 square miles, being more than half of the entire area, as uncultivated. The proportion of cultivable waste land to uncultivable was not recorded. Statistics collected by the Board of Revenue for 1868-69 apportion the cultivated area among the crops as follows:—Area under rice cultivation, 768,000 acres, or 1200 square miles; wheat, 6400 acres, or 10 square miles; other food-grains, 416,000 acres, or 650 square miles; oil-seeds, 32,000 acres, or 50 square miles; sugar-cane, 44,000 acres, or 68·75 square miles; cotton, 64,000 acres, or 100 square miles; indigo, 32,000 acres, or 50 square miles; fibres, 32,000 acres, or 50 square miles; tobacco, 19,200 acres, or 30 square miles; and vegetables, 3200 acres, or 5 square miles. These figures show a total cultivated area of 1,416,800 acres, or 2213·75 square miles. In 1870, however, the Deputy-Commissioner reported that no means existed of forming even an estimate of the comparative acreage under the different crops; and it may be inferred that the foregoing figures are merely approximate. Since the date of the Survey, the area of Mánbhúm has been considerably diminished, by the transfer of several Fiscal Divisions to the Districts of Bardwán and Bánkurá in 1871. In 1875 the Surveyor-General reported the revised area of the District to be 4914 square miles, and this was the area at the time of the Census of 1872. Owing to the recent changes of jurisdiction, and the general extension of cultivation that has taken place since the date of the Survey, no accurate deductions can be drawn from the foregoing figures as to the present proportions of cultivated and uncultivated land in Mánbhúm District.

The Deputy-Commissioner reports that for ordinary land, paying a rent of Rs. 1. 8. 0 a *bighá*, or 9s. an acre, a fair average out-turn would be from twenty-four to thirty *maunds* of unhusked rice per acre; and for superior land, renting at Rs. 3 per *bighá*, or 18s. per acre, from forty-eight to sixty *maunds* to the acre. The price of paddy in ordinary years is about 10 *ánnás* 8 *pie* a *maund*, or a

maund and a half to the rupee (1s. 10d. per hundredweight). Including the value of the straw and of the second crop of pulses or vegetables grown on the better classes of rice lands, after the autumn rice has been taken off the ground, the Deputy-Commissioner is of opinion that the average value of a whole year's produce from an acre of land renting at Rs. 4. 8. 0 (9s.) would be about Rs. 16 (£1, 12s. 0d.); and from an acre of land renting at Rs. 9 (18s.), about Rs. 132 (£13, 4s. 0d.). These are the figures as returned by the Deputy-Commissioner in 1870; but even after making every allowance for the fact that a second crop of pulses or vegetables is grown on the latter class of lands, and not on the former, the estimate of the produce of an acre of the best land appears to be extremely high.

CONDITION OF THE PEASANTRY.—The Deputy-Commissioner of Mánbhúm reports that a farm of upwards of thirty-three acres would be considered a very large holding for a single husbandman, and anything below three acres a very small one. A farm of about ten acres would be a fair-sized, comfortable holding for the support of a cultivator and his family. A cultivator, with a family consisting of four or five members, can make a comfortable living out of a small holding of five acres, which could be ploughed by a single pair of bullocks; but the Deputy-Commissioner reports that he would not be so well off as an ordinary retail shopkeeper, nor would he be able to live on the same scale as a man receiving Rs. 8 (16s.) a month in money wages. Throughout the District, the poorer classes of cultivators are generally in debt to the *mahájan*, or village rice-merchant and money-lender.

Most of the lands in the District are held by tenants with a right of occupancy, created by upwards of twelve years' uninterrupted holding of the land. The Deputy-Commissioner is of opinion that not less than seventy-five per cent. of the cultivators have acquired this right, as defined in Act x. of 1859. Very few husbandmen, however, have established a right to hold their land in perpetuity without liability to enhancement of rent. There are no small proprietors in Mánbhúm District who own, occupy, and cultivate their hereditary lands, without either a *zamíndár* or superior landholder above them, or a sub-tenant or labourer of any sort below them.

THE DOMESTIC ANIMALS OF THE DISTRICT consist of cows, bullocks, ponies, donkeys, goats, sheep, pigs, cats, dogs, fowls, ducks, and pigeons. Oxen and buffaloes are the only animals used

in agriculture. Those reared for food, or for purposes of trade, are goats, sheep, pigs, buffaloes, cows, bullocks, and ducks and fowls. The price of an ordinary cow is from Rs. 8 to Rs. 10 (16s. to £1); a good pair of oxen, Rs. 20 (£2); a pair of buffaloes, Rs. 30 (£3); a score of sheep, Rs. 30 (£3); a score of kids six months old, from Rs. 15 to Rs. 18 (£1, 10s. od. to £1, 16s. od.); and a score of full-grown pigs, from Rs. 40 to Rs. 60 (£4 to £6).

The Agricultural Implements in common use are the following:—(1) *Nángal*, or plough. (2) *Kodáli*, or hoe, used for constructing the low earthen embankments which mark the boundary of each field; also for digging trenches for purposes of irrigation, and for loosening and turning up the soil in case the field should become overgrown with weeds. (3) *Mai*, or harrow. This is a wooden implement, dragged over the field after ploughing, in order to break the clods, as well as to level the ground before sowing. The *mai* is drawn either by bullocks or by buffaloes, the driver standing upon it in order to give it weight. (4) *Káste*, or sickle for reaping. (5) *Sagar gári*, or block-wheeled cart. For the purpose of cultivating what is technically known as one 'plough' of land, or from 4 to 5 acres, the following cattle and implements would be required:—One pair of oxen or buffaloes, one plough, one cart, one spade, two sickles, one harrow, one axe, and one chisel; the whole representing a capital of from Rs. 35 to Rs. 40 (£3, 10s. od. to £4).

Wages have risen steadily of late years. The Deputy-Commissioner returns the daily wages of ordinary labourers and artisans in former years and in 1870 as follows:—Agricultural day-labourers formerly received one *ánná* (1½d.) a day; in 1870 their wages had increased to an *ánná* and a half (2¼d.) per diem. Coolies or porters, who used to get an *ánná* and a half (2¼d.), now get two *ánnás* (3d.). Blacksmiths' wages have risen from 3 *ánnás* (4½d.) to 4 *ánnás* (6d.) a day; and bricklayers, who formerly were paid four *ánnás* (6d.), now receive five *ánnás* (7½d.) per diem.

Prices of Food-Grains have also risen in the same proportion. Owing to the total destruction of the District Records in the Mutiny of 1857, no returns are available before that date. The Deputy-Commissioner gives the prices of food-grains in 1859 as follows:—In 1859, unshelled barley sold at 1 *maund* 10 *sers* for the rupee, or R. 0. 12. 9 a *maund* (2s. 2d. per hundredweight). Indian corn sold at 2 *maunds* for the rupee, or 8 *ánnás* a *maund* (1s. 4d. per hundredweight). Wheat sold at 16 *sers*

for the rupee, or Rs. 2. 8. 0 a *maund* (6s. 10d. per hundredweight). *Gur* or molasses sold at Rs. 6. 8. 0 per *maund* (17s. 9d. per hundredweight). No information is given as to the price of rice in 1859. In 1870 the rates were—for best cleaned and husked rice, 18 to 20 *sers* to the rupee, or Rs. 2. 3. 6 to Rs. 2 per *maund* (6s. to 5s. 5d. per hundredweight). Common husked rice sold at 25 to 30 *sers* to the rupee, or from Rs. 1. 9. 7 to Rs. 1. 5. 4 per *maund* (4s. 5d. to 3s. 8d. per hundredweight). Best unhusked rice sold at 1 *maund* for the rupee (2s. 8d. per hundredweight). Common unhusked rice sold at 1½ *maunds* for the rupee, or R. 0. 10. 8 per *maund* (1s. 10d. per hundredweight). Indian corn sold at 1 *maund* 10 *sers* for the rupee, or 12 *ánnás* 9 *pie* per *maund* (2s. 2d. per hundredweight.) Wheat sold at 12 *sers* for the rupee, or Rs. 3. 5. 4 a *maund* (9s. per hundredweight). Indigo sold at from 8 to 9 bundles for the rupee. *Gur* or molasses sold at Rs. 7 per *maund* (19s. 1d. per hundredweight). Distilled liquors from *mahuá* flowers are of two kinds, *phulí* and *dámá;* the former sold at Rs. 8, and the latter at Rs. 6 per *maund*. *Pachwái* or rice beer sold at 10 *ánnás* per *maund*, or about a farthing per quart bottle.

During the height of the famine of 1866, husked rice sold at from 3½ to 4 *sers* for the rupee, or from Rs. 11. 6. 10 to Rs. 10 per *maund* (£1, 11s. 3d. to £1, 7s. 4d. per hundredweight); paddy, 7 *sers* for the rupee, or Rs. 5. 11. 5 per *maund* (15s. 7d. per hundredweight); wheat, 4 *sers* for the rupee, or Rs. 10 per *maund* (£1, 7s. 4d. per hundredweight); Indian corn, 12 *sers* for the rupee, or Rs. 3. 5. 4 per *maund* (9s. per hundredweight).

WEIGHTS AND MEASURES.—The weights and measures made use of in Mánbhúm District are the following:—The standard for buying and selling in the Civil Station is based upon the *ser* of 80 *tolá* weight, each *tolá* weighing 180 grains. The weights and their equivalents in English are:—5 *sikká* or *tolá* of 180 grains each = 1 *chhaták* or 2 oz.; 4 *chhaták* = 1 *poá*, or about 8 oz.; 4 *poá* = 1 *ser* of 80 *sikká* or *tolá* = 2·205 lbs.; 5 *ser* = 1 *pasurí;* 8 *pasurí* = 1 *man* or *maund* of 82 lbs. These weights are all based upon the standard *ser* of 80 *tolás;* but in the rural parts of the District, a *ser* ranges from 60 to 112 *tolás*. The other denominations bear the same names as those given above, their weight varying according to that of the *ser*. Weights are not much used in the rural parts of the District. Almost everything is sold by a measure called *pailá*, which holds almost one *ser*, but varies very considerably in

different parts of the District. Grain is measured generally according to the following standard:—4 *chhaták* = 1 *poá*; 2 *poá* = 1 *pái*; 2 *pái* = 1 *pailá* or *ser*.

Land is measured according to the following standard:—27 *jab* = 1 *angulí*, or thumb-breadth; 4 *angulí* = 1 *mushtí*, or 3 inches; 3 *mushtí* = 1 *bigat*, or 9 inches; 2 *bigat* = 1 *háth*, or cubit of 18 inches; 5 *háth* in length by 4 in width = 1 *chhaták*, or 45 square feet; 16 *chhaták* = 1 *káthá*, or 720 square feet; 20 *káthá* = 1 *bighá*, or 14,400 square feet.

The current measures of time are—60 *pal* = 1 *ghari*, or 24 minutes; 2½ *ghari*, or *dandá* = 1 *ghantá*, or hour; 7½ *dandá* = 1 *prahar*, or 3 hours; 8 *prahar* = 1 *din*, or day and night of 24 hours; 30 *din*, or days = 1 *más*, or month; 12 *más* = 1 *batsar*, or year of 365 days.

Landless Day-Labourers.—The District of Mánbhúm is at present peopled almost, if not quite, up to the productive capabilities of the soil, and the pressure of population is being relieved yearly by emigration to the tea Districts of Assam and Cachár. These emigrants are drawn from the floating population of aborigines and semi-aboriginal or low-caste Hindus, which would otherwise go to form a community of day-labourers neither possessing nor renting land. Thus it happens that, while such a class of day-labourers exists in Mánbhúm, it is not numerous, nor are its numbers sensibly increasing. In the neighbourhood of the towns and larger villages, landless day-labourers are paid wages in money; but in the rural parts of the District they either receive wages in kind on a regular scale, or are remunerated by a share of the crop which they help to raise. Those who are paid on the latter system are called indifferently *krishán* (cultivators) or *ádhiar* (ploughmen), and the proportion allotted to them is usually one-third.

Spare Land.—I have remarked above, in the paragraph on the Area of the District, that Mánbhúm contains a very large amount of uncultivated land. No returns are available to show how much of this land is incapable of being cultivated; and it has been observed that, owing to the physical conformation of the District, a more than usual amount of labour is required to bring fresh land under cultivation. A large proportion of the waste land is, however, cultivable, and is continually being cleared and cultivated under two kinds of tenure, called *nayábádí*, or 'new-tillage,' and *jalsásan*, or 'water-supply.' A tenant on a *nayábádí* holding is bound to

bring the land under cultivation, and may continue to cultivate it for three years without paying rent. On the expiry of that term, the land is liable to assessment at a fair and equitable rate of rent. A *jalsásan* tenure obliges the holder to erect an embankment across one of the trough-like depressions of the soil, in such a way as to form a reservoir of water at a high level. When the adjoining land has been regularly brought under tillage, the *jalsásan* tenant is allowed to hold a certain proportion, usually three-eighths, free of rent; or, according to common practice, the entire holding is assessed, and a deduction of three-eighths is made from the rent, in consideration of the tenant having made the land available.

LAND TENURES.—I have compiled the following paragraphs from a report on Mánbhúm District in 1855, by H. Rickett, Esq., C.S.; a report by the Deputy-Commissioner in 1871; and a special report on the land tenures of the District, by Bábu Rái Chaían Ghosh, Sub-Deputy Collector, dated 24th March 1875. Under the head of service tenures, occasional reference has been made to an elaborate report on the subject by Colonel Dalton, late Commissioner of Chutiá Nágpur, dated 9th December 1864. The tenures are divided into seven classes, namely:—(1) Estates or tenures paying revenue to the State; (2) intermediate tenures paying rent to the *zamíndárs*; (3) smaller sub-tenures created by middle-men; (4) ordinary cultivating tenures; (5) rent-free tenures; (6) service tenures; and (7) maintenance tenures.

THE FIRST CLASS OF TENURES, or those held direct from Government, are four in number, as follow:—

(1) ZAMINDARI.—In the earliest times the greater part of Mánbhúm District was occupied by Bhúmij or Munda communities, each of which was under the authority of a village head, styled *munda*. Groups of about twelve villages, called *parhás*, were presided over by a divisional head or *mánki*; and the government of the country was carried on by these two grades of head-men in village or *parhá* conclave. No one can say precisely at what date this system was changed; but soon after the election of Phaní Mukuta Rái as Rájá of the table-land of Chutiá Nágpur Proper, the *parhá* chiefs of Mánbhúm 'followed the lead of the highland chiefs,' writes Colonel Dalton, 'and elected Rájás of their own, all miraculously nurtured foundlings, and all now claiming to be Rájputs. Thus have originated the chiefs of what are called the Five *Parganás* of Lohárdagá District, and most of the Mánbhúm *zamíndárs*. I only

know one of them who has the sense to acknowledge his Mundárí descent; but the conclusion that they are all of that race is forced on us by their position, their fables of origin, and the fact that they all intermarry. Some have indeed made other alliances with good Hindu families, and owe to this an improved personal appearance in the present generation. I do not, however, suppose that all the Mánbhúm *zamíndárs* are Kols. Some few are Súdras, some are Bágdís, and the *zamíndárs* of the Northern Jungle Maháls are all Bhuiyás.' It is claimed on behalf of the Rájás of Pánchet, that they came into Mánbhúm as conquering Rájputs from North-Western India; but it is far more probable that they were of aboriginal descent, and it is certain that their claims to supremacy were only nominally recognised by the other chiefs of the District. At the Decennial Settlement, therefore, the smaller chiefs were considered to be independent landholders, and were admitted to separate settlements.

The lawless state of things under which all the chiefships were created precluded any such arrangement as a division of the Ráj. Succession, therefore, is regulated by a local custom of primogeniture, recognised by Regulation x. of 1800; and as the families increase, the younger members or collateral branches are supported by maintenance grants, which lapse to the parent estate on failure of heirs male to the grantee. These grants are treated of at length below, see the Sixth Class of Tenures. All the revenue-paying estates of Mánbhúm are thus impartible at the present day.

The earliest mention of Pánchet by the Muhammadan historians is given by Mr. Blochmann in *The Journal of the Asiatic Society* for 1871, as follows:—'Of Pánchet, I have only found a short remark in the voluminous *Pádisháhnámah* (B. i. p. 317). "Bír Náráyan, *zamíndár* of Pánchet, a country attached to Subah Behar, was under Sháh Jahán a commander of 300 horse, and died in the 6th year (A.H. 1042-43, A.D. 1632-33)." Short as the remark is, it implies that Pánchet paid a fixed *peshkash* to Dehli.'

Mr. J. Grant, in his Report to Lord Cornwallis on the Revenues of Bengal (Fifth Report, Madras edition, 1866, p. 464), writes of the '*zamíndárí* Ráj of Pánchet' as a jungly territory of 2779 square miles, situated within the portion of country ceded to the Company, and differing very little in circumstances of financial history or internal management from the adjoining District of Bishnupur. From the year 1135 to 1150 of the Bengal era (1728-

43 A.D.), Rájá Garur Náráyan was subject to an annual tribute of Rs. 18,203 for the Fiscal Division of Pánchet and the *kismat* of Shergarh. In 1743 an additional charge of Rs. 3323 was levied from the estate in the form of the *ábwáb chaut Marhattá* imposed by Alí Vardí Khán. In 1170 (1763) the *sarf-i-sikká*, or impost imposed by Kásim Alí to cover losses on the exchange of coins, swelled the net assessment to Rs. 23,544. Muhammad Rezá Khán in 1766 raised the demand to Rs. 30,000, but only Rs. 5969 was in fact collected during that year. In 1771 a *zor talab* or compulsory exaction of Rs. 144,954, including a *saranjámí* or deduction for collection charges of Rs. 17,302, was established, and the demand enforced by military authority. In the 'gross medium Settlement' of 1777 with Rájá Raghunáth Náráyan, 'the actual payment of Pánchet, with the recent territorial annexation of Jhálidá,' is stated at Rs. 69,027. Yet the *ámíns* had discovered sources of revenue amounting in all to Rs. 154,423, including *palátiká* or revenue chargeable on lands that had been deserted by the cultivators. Finally, in 1783 the total assessment of the same territory amounted to Rs. 76,532, charged with a deduction of about Rs. 57,000 for collection expenses. This, Mr. Grant points out, gives little more to the sovereign than the original tribute, and 'leaves a recoverable defalcation exceeding one *lákh* of rupees, if we take the *zor talab* or compulsory exaction of 1771 as the proper standard.' The Government revenue of the *zamíndárí* of Pánchet, as fixed by the Permanent Settlement, is returned in the Statistics of the Board of Revenue at Rs. 55,794.

In the Decennial Settlement made with the Rájá of Pánchet, the Government revenue was fixed by assessing in detail every village within the *zamíndárí*, with the exception of the rent-free grants. A list of the latter was submitted to Government by the Rájá as early as 1771, and the rent-paying villages were returned in a similar manner at the time of the Decennial Settlement. The large number of rent-free grants is mainly due to the wish to induce Bráhmans and high-caste Hindus to settle on the estate.

The system of making these grants was carried to such an extent by the old Rájás, that out of 1280 villages which composed the *zamíndárí* at the time of the Settlement, about 404 only were *mál* or rent-paying, 49 *khás-khámár* or retained in the *zamíndár's* hands, 388 *mughulí* or *talabí* (quit-rent) *bráhmottars*, 68 *talabí debottars*, 180 *talabí jágírs*, 2 *talabí bhátottars*, 2 *talabí mahattráns*, and about 201 rent-free villages consisting of *debottars*, *bráhmottars*,

and *mahattráns*. These rent-free villages were in all probability also revenue-free, for they appear to have been excluded from the Settlement. The rent-free grants of 201 villages included *debottar* grants of 14½ villages to the family gods of the Rájás at Pánchet, of 74½ villages to the gods of private individuals, and another *debottar* grant of 57½ villages. Besides, there were 54 *bráhmottar* grants, 11 *mahattráns*, and one gratuitous donation which covered the remaining number of villages. The single *debottar* grant of 57½ villages above mentioned was a grant made on behalf of Kesab Rái, a deity belonging to the *gurus* or spiritual guides of the Rájás of Pánchet, who live in Berro, in *parganá* Chaurási. Subsequent grants, however, have been made both by the Pánchet Rájá and other *zamíndárs* of the District to such an extent, that the original grant has now virtually become a *zamíndári* of itself. The *mahants*, or priests in charge of Hindu religious endowments, of the Berro estate have arrogated to themselves the right of creating not only *bráhmottar*, *debottar*, and other rent-free tenures, but also of granting *patní táluks*. The latter, however, are not governed by Act viii. of 1819, and therefore appear to be mere *mukarrarí* holdings.

In the case of the other estates, no detailed assessment of villages was made at the time of the Decennial Settlement, as in Pánchet, but the estates were assessed in the lump. The Fiscal Division of Pándrá consists of two estates, in one of which the old custom of succession by primogeniture has been lately done away with, and the estate divided between the two brothers who now hold it. A few *patní táluks* are found in Pándrá; but Regulation viii. of 1819 is not in force, and they are in fact nothing more than *mukarraris* created by contract. There are a large number of petty service grants. The Fiscal Divisions of Pándrá, Nagarkiyárí, and Jáinagar are said to have originally formed part of Túndi; and there is another tradition to the effect that Túndi, with Nawágarh, Katras, and Jhariá, belonged to the estate of Pálganj in Hazáribágh District. The partition of estates has taken place whenever the younger members of the original family became too strong to be ruled by the customary laws of primogeniture, and extorted from the heads of the family the undisturbed possession of portions of the estate. The tenures and sub-tenures on all these estates consist of the same classes as are met with in Pándrá. In all of them, except in one *kismat* or division of Nawágarh, *ijárá* holdings predominate, the *ijárádárs* mostly enjoying the profits of their *mán* lands; the *kismat* of

Nawágarh, which has no *ijárás*, has a large number of professed *mukarraris* instead. These have been resumed by the Court of Wards on the ground that they were created by a Hindu widow. The estate of Jhálidá has been mismanaged by successive owners to such an extent, that three-fourths of the entire rental of the estate has been granted away in *bráhmottar* and *debottar* tenures. In the Fiscal Divisions of Torang, Bághmúndí, and Pátkum, *mánki* and *murárí* tenures are found, besides a few *shikmí táluks*. All of these have developed out of the holdings of divisional or village head-men, and will be noticed in detail below. The *zamíndár* of *parganá* Torang has succeeded in eliminating nearly all intermediate holders between himself and the actual cultivators. Barábhúm, with Ambikánagar, Supúr, Syámsundarpur, Phulkusma, Mánbhúm, and Ráipur, and two other estates which now form part of Singbhúm District, are known locally as the 'Nine Maháls.' Within these estates the maintenance tenures are somewhat peculiar, and the subject is treated in detail below.

(2) KHAS MAHAL.—Estates under the direct management of Government, held by it either as proprietor or on behalf of the proprietor, owing to his refusal to accept the terms of Settlement offered, are called *khás maháls*. Mánbhúm contains only one such estate, which is said to have come into Government possession in the following manner. When Settlements were concluded with the other estates of the District, the *thákur* or chief of *parganá* Máthá was a subordinate holder to the *zamíndár* of Bághmúndí. The *thákur* was then under suspicion of having committed a heinous crime, and Government served notices on all the recognised *zamíndárs* of the District, calling on the superior landlord of the *thákur* to produce him before the authorities. None of them put forward any claim to the ownership of Máthá, and it therefore became a Government *khás mahál*. It is now under a temporary Settlement.

(3) GOVERNMENT IJARA OR FARM.—An *ijárá*-farm is a contract entered into with Government for a term of years, for the collection of the revenue assessed on an estate. The farmer or contractor agrees to pay to the State, as revenue, a somewhat smaller sum than the Government would receive if it managed the estate itself, and had to bear the cost of collection. The farmer takes upon himself all the risks of collection, and agrees to pay to the Government a fixed sum, calculated according to the ascertained assets of the *mahál*. He has to give security for the due fulfilment of his

contract, and binds himself to collect the revenue according to the *jamábandí* or Settlement papers. He cannot transfer his farm, or sublet it, without the consent of Government. He has at his disposal all the waste and untenanted lands in his *mahál*, and can grant temporary leases of them for terms not exceeding the term of his own contract with Government. He binds himself also to perform the ordinary duties of a landlord, as, for instance, to report the occurrence of crimes to the police, and to supply whatever information is required by Government. The Fiscal Division of Kailápál is the only farm in Mánbhúm that is held direct from Government. In very early days, before any settled authority had been established in this part of the country, Kailápál was formed into an estate by the head of a gang of outlaws, who acquired villages from the surrounding estates as a species of black-mail.

(4) MANKI.—A distinct trace of the village communes of early times still remains in the Fiscal Division of Torang, where the *zamíndár*, although paying revenue direct to Government, retains the title of *mánki*. Originally the estate formed part of the Pánchet *ráj*, and the ancestor of the present *zamíndár* was no more than a chief of a *parhá*, or divisional head-man.

THE SECOND CLASS OF TENURES are those held by middle-men under superior landlords. They are seventeen in number, as follow:—

(1) SHIKMI TALUK.—This is a tenure originally created by the *zamíndárs* who transferred portions of their estates to small proprietors, on the condition that the transferees should pay the revenue assessed by Government on the alienated lands through the *zamíndárs*. These transferees were called *shikmí tálukdárs*, and their lands the *shikmí* or included *táluks*. The *tálukdárs* enjoy the same rights and privileges, and are bound to perform the same duties with respect to their property, as the *zamíndárs* are with respect to their *zamíndáris*; the chief difference being, that the names of the former are not recorded in the revenue-roll of Government, and they therefore cannot pay their revenue direct to the public treasury. The rules of the Decennial Settlement did not allow these subordinate *tálukdárs* to obtain independent recognition by Government, and they have continued nominally subordinate to the *zamíndárs*. Unlike other subordinate tenures created by *zamíndárs*, they are, however, not liable to be can-

celled when the principal estate is sold for the discharge of arrears of revenue. Regulation viii. of 1793 provides that the rent of a *shikmí táluk* cannot be enhanced, except upon proof of a special right by custom to enhance, or of a right depending on the conditions of the grant, or upon proof that the *tálukdár*, by receiving abatements, has subjected himself to increase, and that the lands are capable of affording it. Act x. of 1859 further lays down that, if the rent has never been changed since the Permanent Settlement, it cannot now be enhanced; and that proof of the rent not having been changed for twenty years raises the presumption that it has not been changed since the Permanent Settlement. The *shikmí táluks* have been in existence from before the Decennial Settlement, and there are none of a subsequent date; whenever transfers of portions of estates have since taken place, the transferees have taken advantage of the Regulations for the apportionment of the revenue, and thus secured an independent recognition. Subsequent creations, moreover, are usually founded on the *patní* principle. The two *shikmí táluks* that are found in Mánbhúm do not differ, except in origin, from the type described above. Instead of being created by the transfer of a portion of a *zamíndár's* estate, the one appears to have developed out of a *murárí* or divisional head-man's tenure, dating from very early times. The other *shikmí táluk* is situated in the Fiscal Division of Supúr, and originally formed a sixteenth part of an entire estate embracing the two Fiscal Divisions of Supúr and Ambikánagar. When the parent estate was divided, the one-sixteenth was recognised as a separate estate. When the Decennial Settlement was concluded, Supúr and Ambikánagar were treated as separate estates, but this small portion was included within Supúr, and thus degraded from the position of an independent *zamíndárí* to that of a *shikmí táluk*.

(2) PATNI TALUK.—Except in the *zamíndárí ráj* of Pánchet, *patní táluks* proper, as defined by Regulation viii. of 1819, are unknown in Mánbhúm District. This form of subordinate tenure has only been introduced into Pánchet within the last five-and-twenty years; and *patnís* existed for some time before the provisions of Regulation viii. of 1819 were extended to the estate. Tenures styled *patní táluks* exist in some few of the other estates; but Regulation viii. of 1819 does not apply to these, and if their rents are not paid, the *zamíndár* must realize the arrear under Act x. of 1859.

(3) IJARA.—This tenure, as held under the *zamíndárs* in Mánbhúm, consists of a lease for a term of years of either the whole or part of a village. As a rule, the *ijárádár* or farmer is also the village head-man, and is remunerated for his trouble by being allowed to cultivate, free of rent, the *máni* lands containing the most productive rice-fields in the village. *Máni* or *mán* is an honorific term, implying that the tenant of these lands is specially privileged as the landlord's rent-collector. The profit made by the farmer on this system is estimated to range from five to ten per cent. of the amount of rent actually collected. Many of these *ijárás* have continued for several generations in the same family, and the tenure has thus been tacitly recognised as hereditary. In some of these cases, the present *ijárádárs* are the descendants of the aboriginal settlers, who cleared and cultivated the village, and would thus appear to have an equitable title to permanent possession.

(4) IHTIMAMDARI.—*Ihtimámdárs* are described by Professor Wilson (*Glossary of Legal Terms, sub voce*) as persons charged with the realization of a stipulated revenue for a certain district under the *zamíndár*. In the Fiscal Division of Bághmúndí, where such tenures are most numerous, they are alleged by the *zamíndárs* to be simple leases for one year. But the Sub-Deputy Collector is of opinion, that although the agreements might be renewed yearly, it is only the rent that is changed, and not the tenant. The villages, in most cases, remain in the hands of the same persons, and there can be no doubt that the *ihtimámdárs* have acquired rights of occupancy in the lands they hold.

(5) MUNDI IJARA is found only in the Fiscal Division of Pátkum. It is distinguished from the last-mentioned tenure, by the condition that the rent is not liable to enhancement before the tenure expires.

(6) MANKI.—I have already referred to the primitive village system of the Munda or Bhúmij Kols. The component elements of that system were :—(1) The simple village community presided over by a village head-man, called *munda* or *mura;* and (2) the *parhá* or group of about a dozen villages, under a divisional head man styled *mánki*. Four *mánki* tenures, developed out of the status of the old divisional head-man, exist in the Fiscal Division of Bághmúndí. In every respect, except that of legal recognition, they are analogous to *shikmí táluks*. The *mánki* of *parganá* Torang holds, as I have remarked above, direct from Government, and he

is an instance of an aboriginal village official having become a *zamíndár*.

(7) MURARI.—Owing to the vague use of the word *munda* or *mura*, which is applied both to a divisional and village head-man, it is almost impossible to distinguish between *murárí* tenures and the *mánki* tenures which are held under the *zamíndár*. Indeed, so far as their respective incidents are concerned, there is no perceptible difference between *mánki* tenures, *murárí* tenures, and *shikmí táluks*. All three tenures pay a fixed amount of rent to the *zamíndár*, and follow the custom of primogeniture. Further than this, all three have developed out of the aboriginal village system. Thus, the *murarí* tenure of Sítupihád gradually absorbed similar tenures around it, and is now called a *shikmí táluk*. Other *murárí* tenures, in the Fiscal Division of Bághmúndí, are held under *mánkis*, who in their turn are subordinate to the *zamíndár*.

(8) DAKHALIDARI.—This tenure is confined to the Fiscal Division of Simlápál. The holders have rights of occupancy, but are liable to enhancement of rent.

(9) MUKARRARI TENURES are those granted at a fixed rent not liable to enhancement. The bulk of such holdings directly under the *zamíndárs* are found in the south-eastern estates of Mánbhúm. They are not, however, recognised as *mukarrarí* tenures by the *zamíndárs*.

(10) JOT-PATTA.—These are hereditary occupancy tenures, created by leases from the *zamíndár*, which reserved the right to enhance the rent when circumstances permit. In the south-eastern portion of Mánbhúm a *jot-pattá* tenure is a lease of only a portion of a village, as distinguished from a *jamí-pattá*, which is a lease of an entire village. The *jot-pattádárs* of that part of the country are therefore for the most part cultivating *rayats*, whereas in Pánchet they are middlemen holding under the *zamíndárs*.

(11) JAMI-PATTA.—In the estate of Pánchet, *jami-pattá* and *jot-pattá* tenures are the same. In the Fiscal Divisions of Ráipur, Syámsundarpur, and Phulkusmá, the former term is limited to leases of entire villages, while the latter applies only to leases of portions of villages.

(12) MANDALI TENURES are chiefly confined to the south-eastern corner of the District. The holders have an hereditary right of occupancy, and claim also to be not liable to an enhancement of their rents. But in the deeds creating *mandalí* tenures, the

zamíndár does not expressly waive the right of enhancement, and it has therefore been argued that he is entitled to raise the rent. Most of the *mandalí* tenants hold entire villages, and have under them sub-tenants with permanent occupancy rights.

The four following are clearing tenures, some of which are of great antiquity, while others are modern creations.

(13) NAYABADI.—A *nayábádí* tenure is founded, in the first instance, on a *sanad* or grant by the *zamíndár* to a person intending to clear and settle on waste land. By a peculiar local custom, such *sanads* are granted in Pánchet by the heir-apparent to the *ráj*. The tenant is empowered by the grant to bring land under cultivation within certain fixed boundaries, and is remunerated either by a gift of a specific portion of land rent-free, or by deducting a regular proportion from the rent of the entire village. In the former case, the tenant is entitled to select the plot of land to be held rent-free. In Pánchet, the proportion of land held rent-free, or of rent deducted, is fixed by custom at three-eighths of the whole. But the proportions vary in different parts of the District; and in the Fiscal Division of Barábhúm, the tenant of *nayábádí* land is generally remunerated by a grant of a small quantity of land as *jalkar* or *jalsásan*.

(14) JANGALBURI.—A *jangalburí* tenure is a lease of a specific area of land at a fixed rent, given in consideration of the grantee clearing the jungle and bringing the land into a productive state. It differs, therefore, from the *jangalburí* tenures of Bengal, as described in Regulation viii. of 1793, in not being held on a *rasadí* or progressively increasing rent. It is distinguished from the *nayábádí* tenures described above in there being no assignment of land or rent to the tenant. Moreover, the term *jangalburí* is only applied to tenures of ancient date, while modern creations are generally *nayábádí*.

(15) AHRIAT TENURES differ very slightly from the *nayábádí* holdings already described, but they are of smaller extent and never include an entire village. An *áhriat* tenure is created by a formal grant from the *zamíndár*, or, in the case of Pánchet, by the heir-apparent to the *ráj*, to reclaim the waste lands of an existing village by levelling or terracing the slopes, and constructing small high-level embankments called *áhrás*. The profit to the tenant is the same as under a *nayábádí* tenure; but the grant generally specifies a period within which the land must be reclaimed, and reserves a right of ejecting the tenant in case he fails to comply with this condition.

(16) JALKAR OR JALSASAN are tenures designed to encourage permanent improvements in land. A tenant obtains a grant of a fixed quantity of land within specified boundaries, either rent-free or at a small quit-rent, called *mughalí jamá*, on condition that he constructs tanks and reservoirs from which that and other land can be irrigated.

(17) KABALA TENURES are created by the purchase under a *kabálá* or deed of sale of the whole or a part of any tenure. This practice is stated to be peculiar to Mánbhúm District, and to be resorted to by the holders of all kinds of interests in land. Thus, an occupancy tenant, and even a tenant without any permanent rights, will sell his interest in the land; and in many cases a rent-paying tenant alienates a fractional part of his holding, and conveys to the purchaser a *quasi* rent-free tenure, while he himself continues to pay the rent due to the superior landlord on the portion transferred. It is obviously impossible to define the incidents of a *kabálá* tenure, as these depend in each case on the original tenure from which the *kabálá* tenure arose.

THE THIRD CLASS OF TENURES consists of sub-tenures created by the middle-men holding the tenures enumerated above. They are eleven in number: *Dar-patní*, *dar-mukarrarí*, *ijárá*, *mukarrarí*, *jálkar*, *náyábádi*, *jot-pattá*, *jangalburí*, *ihtimamí*, *kabálá*, and *ahriát*.

Dar-patnís are *patní táluks* of the second degree, created by the *patnídár*, who underlets his holding in such a manner as to convey to the lessee an interest similar to that enjoyed by himself. They are tenures in perpetuity, and are hereditary and transferable. The *dar-patní tálukdárs* can in their turn create similar interests in their *mahálś*, and the *táluks* of the third degree thus created are called *se-patnís*. Their holders enjoy the same immunities and privileges as *dar-patnídárs*. These tenures are not voided on the occurrence of an arrear of rent, but they can be brought to sale for the recovery of any arrears that may be due on them, in execution of a decree. The *dar-patnídár* has the right of staying the sale of a *patní*, under Regulation viii. of 1819, by paying in the rent due to the *zamíndár* from the *patnídár*. The amount so paid goes to the reduction of any sum that may be due to the *patnídár* by the *dar-patnídár*; and if no rent is due by him, the advance becomes by operation of law a loan made to the *patnídár* from the *tálukdár* of the second degree, who is entitled to be put in possession of the *patní* so long as the

amount advanced is not repaid with interest. This is a peculiarity exclusively belonging to the *dar-patní* tenures, and the holder of no other subordinate tenure can make such a deposit with similar incidents attaching to it. Regulation viii. of 1819 is, however, only in force in the estate of Pánchet. *Dar-mukarrarí* is a tenure created by the *mukarraridár*, with rights and immunities exactly similar to those enjoyed by himself.

The incidents of the remaining tenures are similar to those of the tenures of the lessors as between them and their superior landlords; no separate description of these tenures is therefore necessary.

CULTIVATING TENURES form the fourth and lowest class in the series of rent-paying tenures from the *zamíndárs* downwards. It is impossible, however, to draw any precise line which should mark off cultivating tenures from the third or even from the second of the classes of tenures already enumerated, as the holders of many of those tenures are themselves engaged in cultivation. According to the records of the road-cess, the number of cultivating *rayats* in Mánbhúm who are not holders of any special tenure amounts to 118,275; but there is reason to believe that this number falls far short of the actual truth. Of the cultivating *rayats* of the District, upwards of two-thirds are stated to have acquired rights of occupancy in the lands they hold.

THE FIFTH CLASS OF TENURES consists of rent-free grants of land made for religious or charitable purposes.

The *lákhiráj* rent-free tenures of Mánbhúm District were all created by the *zamíndárs;* there are no *bádsháhí*, or royal grants, in the District. The existing *lákhiráj* tenures are six in number, as follow:—(1) *Debottar*, or grants of land for the worship of idols; (2) *Bráhmottar*, lands given for the support of Bráhmans; large numbers of these grants were made by chiefs of aboriginal descent, who aspired to be pure Hindus, in order to induce Bráhmans to settle within their territories; (3) *Bhátottar*, or grants for the support of Bháts, who record genealogies; (4) *Vaishnavottar*, or grants for the support of the worshippers of Vishnu; (5) *Mahattran*, or lands granted for services by persons other than Bráhmans; (6) *Pírottar*, or lands given for the worship of Muhammadan saints. These last, however, are very rare.

Of the foregoing grants, some are given absolutely free of rent, while others are subject to small quit-rents called *mughuli*, *panchaki*, or *találi jamás*. It is doubtful whether these names denote any

differences in the terms of the tenure, but some persons are of opinion that *mughuli* and *panchaki* quit-rents are exceedingly small, while the *találi* rents are comparatively large. Professor Wilson, in his *Glossary of Legal Terms*, says, under the title *Panchaki*, that 'in some places the term appears to denote lands originally rent-free, but subjected to a small quit-rent, and thence termed *panchaki-lákhiráj*.' Looking to the smallness of the existing rents, and to the probability that all the grants now subject to a quit-rent were originally free, I have not included any of these grants in the series of tenures which pay a regular rent. In all their incidents, however, they closely resemble permanent *mukarrari* holdings, except that the rate of rent is extremely low, and that no bonus is paid to the grantor on the creation of the tenure. The expression *mughuli jamá* appears to have some reference to the dues of the Muhammadan Emperor, but I am unable to state precisely what that reference may be.

THE SIXTH CLASS OF TENURES consists of grants of lands which the grantee holds either rent-free or at a quit-rent, in consideration of rendering some kind of military or personal service to the grantor.

These Service Tenures of Mánbhúm District are ten in number, as follow :—

(1) JAGIR.—As early as 1771 there were 160 villages in the Pánchet estate held under *jágír* tenures. In the Settlement made by Mr. Higginson about that time, two-thirds of the produce of these villages was paid to the *zamíndárs*, while the remaining third was the profit of the tenure holders. Unlike the *digwári* holdings, noticed below, the *jágírs* of Mánbhúm were included in the Decennial Settlement. In Pánchet the Rájá attempted to resume the *jágír* tenures on his estate, on the ground that the holders were bound to render personal service which he no longer required; while the *jágírdárs* contended that although they were bound to pay rent to the Rájá, they owed service only to Government. The nature of the service due from them to Government was never precisely defined, but it is probable that the *jágírdárs* at one time formed a sort of reserve to the *digwári* police. On the Rájá's claim to resumption the High Court decided in 1864—first, that the right to service had been virtually waived by disuse; and secondly, that even if the service had been released or dispensed with, that could not confer a right to resume the tenure. These *jágírs* have become hereditary;

and the High Court has ruled that the *zamíndár* cannot make the successor responsible for arrears of rent that might have been due on the tenure from his predecessor, for 'should the landlord seek to recover the arrears of several years from the new *jágírdár*, he will necessarily be deprived of the funds which will enable him to perform the service for which he holds the tenure.'

(2) DIGWARI.—At the time of the Decennial Settlement, 57¾ villages in the Pánchet estate were found in the possession of officials called *digwárs*, who held their lands free of rent on condition of performing certain police duties. The holders of these service tenures were, in fact, the only police of the country; and their tenures were excluded from the Settlement under section 8 of Regulation i. of 1793, and held liable to resumption by Government. *Digwárí* tenures are found in the other estates of Manbhúm; but they differ in no respect from the *digwárí* tenures of Pánchet, except that some of them pay a small quit-rent to their *zamíndár* or to Government, while all the similar tenures in Pánchet pay quit-rent direct to Government.

(3) SARDAR GHATWALI.—In the Fiscal Division of Barábhúm, four tenures, containing about twenty villages a-piece, are held by *sardár ghátwáls* or chief guardians of the passes. These tenures are of great antiquity; and in two of them, Sutrakhání and Dhádka, the *sardár ghátwáls* were semi-independent chiefs, owing to the Rájá of Barábhúm a nominal allegiance, which he was continually obliged to claim by force of arms. In the case of the other two, Páncha-sardárí and Tinsáir, the holders had come to occupy the position of *jágírdárs*, bound to render military service on definite occasions; and this is now the status of all four. Although these tenures originated in very early times, it was not till after Gangá Náráyan's rebellion in 1832 that their existing organization was recognised by agreement with the *zamíndárs* and with Government. It is admitted by both *ghátwáls* and *zamíndárs* that one-fourth of the land included in a *sardár ghátwálí* tenure is free of rent, and that the remaining three-fourths are chargeable with rent to the *zamíndár*. But the *sardár ghátwáls* contest the right of the *zamíndár* to enhance the rent of the three-fourths, on the ground that this portion has been held from time immemorial at a uniform rate. A further question, whether a *jágír* or a *ghátwalí* tenure, charged, on the one hand, with a money-rent to the *zamíndár*, and on the other, with a service-rent to Government, can be attached and sold for arrears

of rent, has been raised in a case now (1876) pending before the Council.

(4) TABIDARI, (5) GHATWALI, and (6) NAIB DIGWARI are subordinate tenures of the same character as the *digwárí* and *sardár ghátwáli*. Thus, in Pánchet and the other estates where the *digwárs* are the chiefs of the rural police force, they have under them *náib digwárs*, *ghátwáls*, and *tábidárs*, invested with the powers of different grades of head-constables and constables. The *náib digwárs* are for the most part paid in cash, while the rest hold portions of the *digwárí* land, and in some cases pay a small quit-rent to the *digwárs*. In Barábhúm the *sardár ghátwáls* take the place of *digwárs*, and have as their subordinates *ghátwáls* and *tábidárs*, as is the case in the other estates.

(7) SADIALI.—Immediately under the *sardár ghátwáls* in Barábhúm is found another class of men called *sadiáls*, who perform no police duties, but appear to have been originally the collectors of rent for the *sardár ghátwáls* from their subordinate officers.

The three following petty service tenures are met with in almost all parts of the District.

(8) GORAITI TENURES are grants of land made to the *goráit* or village messenger, who is, as I have pointed out in the Statistical Account of Hazáribágh District (vol. xvi. p. 90), a servant of the *zamíndár*. His duty is to summon the cultivators to pay their rents, and to keep the landlord informed of all occurrences in the village, such as marriages or transfers of land, on which petty cesses can be levied.

(9) LAYALI are grants of land to the *láyás* or priests of the aboriginal deities. The grant is supposed to be conditional on the performance of certain sacrifices at stated times.

(10) CHAKRAN.—Petty service or *chákrán* grants, with no specific name, are often made to potters, barbers, smiths, washermen, and others performing menial services for their landlords. As a rule, these petty *chákrán* tenures are rent-free; but in a few cases they are subject to a very small quit-rent or *mughuli jamá*.

THE SEVENTH CLASS OF TENURES consists of maintenance tenures granted for the support of the younger members of a Rájá's or *zamíndár's* family. Such tenures are two in number, as follow:—

(1) KHORPOSH.—By a special family custom, which has been recognised by a decision of the Privy Council, of the 22d February 1850, any *khorposh* or maintenance grants by the Rájá of

Pánchet are limited to the life of the actual grantee. After his death the grant is liable to be resumed. Such grants, moreover, are only made when the grantees stand within a certain degree of consanguinity to the Rájá. As the grantees become more and more distant, the grants are proportionately reduced, until eventually the heirs of a *khorposhdár* sink into the position of mere cultivating *rayats*.

(2) HAKIMALI is a term applied to grants of land assigned for the maintenance of the *hákim* or second brother, and the *kunwár* or third brother, of the *zamíndár* for the time being. On the death of the *zamíndár*, the brothers of his successor take up the lands attached to the office of *hákim* or *kunwár*, and perform the services in consideration of which those lands are held. A *hákimáli* tenure is thus dependent on the life of the *zamíndár*, and not on that of the tenure holder himself. But each *zamíndár*, when he succeeds to the estate, is bound to make suitable provision in the form of ordinary *khorposh* or maintenance grants for the *hákims* who have vacated the *hákimáli* grants derived from their relationship to his predecessor. Such maintenance grants are held during the life of the grantees, and are liable to lapse at their death to the parent estate. *Hákimáli* grants are said to be confined to the Fiscal Divisions in the south of Mánbhúm District, known locally as the 'Nine Mahás.'

RATES OF RENT.—The Deputy-Commissioner returns the rates of rent of the different varieties of land in Mánbhúm as follow:—*Awal báhál*, or first-class low-lying rice land—present rate of rent, Rs. 2 a *bighá*, or 12s. an acre; rent before the passing of Act x. of 1859, Rs. 1. 8. 0 per *bighá*, or 9s. an acre: *doem báhál*, second-class land lying rather higher than the last—present rent, Rs. 1. 8. 0 a *bighá*, or 9s. an acre; rent before the passing of Act x. of 1859, Rs. 1. 2. 0 a *bighá*, or 6s. 9d. an acre: *siem báhál*, or third-class land—present rent, Rs. 1. 2. 0 a *bighá*, or 6s. 9d. an acre; rent before the passing of Act x. of 1859, R. 0. 14. 0 a *bighá*, or 5s. 3d. an acre: *chahram báhál*, or fourth-class land—present rent, R. 0. 14. 0 a *bighá*, or 5s. 3d. an acre. Nothing but rice is grown on *báhál* lands. *Awal kánáli*, moderately high rice land, on which a crop of oil-seeds is also grown—present rent, Rs. 1. 8. 0 a *bighá*, or 9s. an acre: *doem kánáli*, bearing the same crops as the above—present rent, Rs. 1. 2. 0 a *bighá*, or 6s. 9d. an acre; rent before Act x. of 1859, R. 0. 14. 0 a *bighá*, or 5s. 3d. an acre: *siem kánáli*, growing

only rice—present rent, 14 *ánnás* a *bighá*, or 5s. 3d. an acre; rent before Act x. of 1859, 10 *ánnás* a *bighá*, or 3s. 9d. an acre: *chanram kánáli*, bearing the same crop as the above—present rent, 10 *ánnás* a *bighá*, or 3s. 9d. an acre. *Awal bádi*, rice land situated on the highest terraces and on the tops of the ridges—present rent, Rs. 1. 4. 0 a *bighá*, or 7s. 6d. an acre; rent before Act x. of 1859, R. 0. 14. 0 a *bighá*, or 5s. 3d. an acre: *doem bádi*, or second-class high land—present rent. R. 1 a *bighá*, or 6s. an acre; rent before Act x of 1859, 10 *ánnás* a *bighá*, or 3s. 9d. an acre: *siem bádi*, or third-class high land—present rent, 12 *ánnás* a *bighá*, or 4s. 6d. an acre: *chahrám bádi*, or fourth-class high land—present rent, 8 *ánnás* a *bighá*, or 3s. an acre; rent before Act x. of 1859, 6 *ánnás* a *bighá*, or 2s. 3d. an acre. Nothing but rice is grown on *bádi* lands. *Awal bástu bári*, the very best garden land, suited for wheat, barley, *til*, gram, peas, mustard, and sugar-cane—present rent, Rs. 2. 8. 0 a *bighá*, or 15s. an acre; *bástu bári*, growing vegetables and tobacco—present rent, Rs. 2 a *bighá*, or 12s. an acre. *Jari bári*, growing Indian corn; *sarishá bári*, growing mustard; *surgujiá bári*, growing *surgujiá* oil-seed; *arhar bári*, growing *arhar* pulses; *til bári*, growing Sesamum; and *khárá kápás*, growing cotton, are now rented at the rates of 2 *ánnás* a *bighá*, or 9d. an acre; but before the passing of Act x. of 1859, the several rates of rent for the above lands were 1 *ánná* and 3 *pies* a *bighá*, or 5½d. an acre. *Ikshu bádhá*, or garden lands growing sugar-cane—present rent, R. 1 a *bighá*, or 6s. an acre; rent before Act x. of 1859, 6 *ánnás* a *bighá*, or 2s. 3d. an acre.

No records exist showing the different rates of rent for the various descriptions of land in very early times; but the foregoing paragraph shows that the rates for almost all sorts of land have risen since the passing of Act x. of 1859.

OPERATION OF ACT X. OF 1859.—The Deputy-Commissioner of Mánbhúm reports that the relations between *zamíndárs* and their *rayats* in the District are in a very unsatisfactory state. Whatever feeling of mutual dependence and sympathy may have existed formerly has now passed away, and has not as yet given place to the ordinary commercial relation of landlord and tenant. At present, the question between the two parties is simply the enhancement of rent. On the one hand, the landlords are attempting to raise rents all round; while the tenants, who pay for the most part very low rates of rent, refuse to hear of any adjustment. There can, however, be no doubt, not only that the cultivators have made con-

siderable profits from the rise that has taken place of late years in the value of produce, but that these profits have been largely augmented by the cultivators' refusing to pay various miscellaneous cesses, which were levied as a matter of course a few years ago. The *zamíndárs'* endeavour to raise the general rates of rents is, therefore, nothing more than an attempt to compensate themselves for what they have lost in the form of cesses. In 1872 the quarrel had become extremely bitter, and murderous attacks had been made upon the landlords of two estates. The Deputy-Commissioner considered that the difficulty must be met by special legislation, empowering the Collector to fix the rates of rent in an estate, and make a regular settlement at the landlords' cost, in which the rights of all parties should be recorded. Colonel Dalton, the late Commissioner of Chutiá Nágpur, was of opinion that, as the landlords proposed to enhance the cesses as well as the rents, and that at treble, quadruple, or even higher rates, the alarm of the cultivators was well founded. Many of the *tálukdárs* or middle-men had accepted and paid for their *táluks* on a spurious rent-roll, which the *zamíndár* had himself never realized, and were therefore obliged to enhance the rates of rent in order to make any profit out of the transaction. While considering, then, that the Deputy-Commissioner had over-stated the landlords' case, Colonel Dalton agreed that nothing short of special legislation would meet the needs of the question.

ROTATION OF CROPS is practised to a limited extent by the husbandmen of Mánbhúm. For high land the usual scheme of rotation is to grow mustard-seed first, which is followed in successive seasons by sugar-cane, peas, wheat, and barley. Another plan is to plant *surgujiá* or *til*, followed first by *gundli* and then by *maruá*. Rice land is considered to be secured from exhaustion by merely changing the varieties of rice sown on it. Where the land will not bear successive crops, it is allowed to lie fallow for two or three years according to the nature of the soil; but continuous cultivation is resorted to wherever it is possible.

MANURE is generally used throughout Mánbhúm District for all crops to which the cultivator can afford to apply it. It usually consists of cow-dung, ashes, decayed leaves and grass, and *pánk* or black mud mixed with putrid vegetable matter, which has been gathered from the bottom and sides of stagnant tanks and ponds. The Deputy-Commissioner estimates the amount of manure required for rice land at about 5½ tons to an acre, or 50 *maunds* to a *bighá*, costing from

2s. 3d. to 3s. per acre, or from six to eight *ánnás* per *bigha*. Sugar-cane land should have 22 tons per acre, or 200 *maunds* per *bighá*, costing for the former area from 9s. to 12s., and for the latter from Rs. 1. 8. 0 to Rs. 2.

IRRIGATION of some sort is essential to almost every crop in Mánbhúm, as the surface drainage is rapid and the soil consequently very dry. It is usually effected by means of tanks, or by a small embankment thrown across a drainage channel so as to form a reservoir at a high level. The cost of making such embankments varies from £5 to £1000. The Deputy-Commissioner reports that, as the cost of irrigation varies according to the distance from which the water has to be brought, it cannot be estimated very precisely. He is of opinion, however, that the average cost of irrigating sugar-cane would vary from 15s. to 18s. per acre, or from Rs. 2. 8. 0 to Rs. 3 per *bighá*. Wells cost from Rs. 5 to Rs. 10 (10s. to £1) to excavate, but they are not much used.

NATURAL CALAMITIES.—Owing to the completeness of the natural drainage of the District, such a calamity as a flood is absolutely unknown. Blights occur occasionally on a small scale; and in 1865 a flight of locusts passed over Mánbhúm from east to west, doing some trifling damage to the crops. The physical conformation, however, which saves the District from floods, renders it peculiarly liable to droughts, which are caused by deficient rainfall, and not by the failure of rivers to bring down their usual supply of water. General droughts have occurred in Mánbhúm District within the memory of the present generation in 1851 and 1865. The latter of these was the most severe, and its effects will be described in a following section. On many occasions partial droughts have occurred in the District, affecting only certain localities. In years of drought the husbandmen resort to tanks and *bándhs* or high-level reservoirs to irrigate their fields. Against a severe drought, however, these resources afford but little security, as the reservoirs are partially emptied every year by the ordinary demand for irrigation, and have also a continual tendency to run dry by the natural process of percolation. The Deputy-Commissioner is of opinion that a canal or irrigation work on a large scale would be a material protection against drought; but owing to the undulating nature of the District, very extensive engineering works would be required to construct such a canal, and to distribute its water over the face of the country.

COMPENSATING INFLUENCES IN TIMES OF DROUGHT are unfortunately entirely wanting in Mánbhúm. The District drains itself dry so rapidly that floods are virtually impossible; and thus both high and low lands receive equal benefit from a heavy rainfall, and suffer equally from a deficient one.

THE FAMINE OF 1866.—The Report of the Commissioners appointed to inquire into the famine of 1866 returns the highest rates reached for ordinary rice in Mánbhúm District at 3½ to 4 *sers* a rupee, or from Rs. 11. 6. 10 to Rs. 10 a *maund* (£1, 11s. 3d. to £1, 7s. 4d. per cwt.), in the month of August. The Deputy-Commissioner reported in 1870 that local prices had then returned to the rates at which they stood immediately before the famine, but not to their ordinary rates a few years before that calamity. The following brief account of the effects of the famine in Mánbhúm District is condensed from the District narrative in the Report of the Famine Commissioners, vol. i. pp. 257-274.

In years of ordinary plenty, rice is exported from Mánbhúm District both to the east and to the north-west. In 1864 exportation to the eastern Districts went on to an unusual extent, in consequence of the cyclone of that year, which, without reaching Mánbhúm itself, occasioned a serious drain of rice into the neighbouring Districts. The crops of 1863 and 1864 had been somewhat scanty; and owing to this cause and to the large amount exported, the stocks of grain in the District were reduced below their usual quantity. The autumn rice crop of 1865 was injured by an excessive rainfall, which suddenly gave place to a severe drought, threatening the winter rice, the main crop of the year. So early as the end of October 1865, a petition was presented to the Deputy-Commissioner, praying that exports might be stopped and the price of rice fixed; and in November the Deputy-Commissioner issued a notice to the *zamíndárs* recommending them to use their influence to check the export of rice. The out-turn of the winter crop all over the District was estimated by the Deputy-Commissioner to have been between one-third and one-half of a full crop; but in a considerable tract towards the south-east the yield cannot have exceeded one-fourth. In December 1865 the Deputy-Commissioner proposed to convert the money subscribed for an Agricultural Exhibition into the nucleus of a Relief Fund; but the suggestion was rejected by the Commissioner, on the ground that, if distress should increase, the landholders would assist their own *rajats*, while Government would

supply means of employing the people. On the 15th of March 1866, the District Superintendent of Police reported a great increase of robberies occasioned by want; and on the 7th of May the Assistant-Superintendent wrote as follows from Ráipur, in the south-eastern portion of the District bordering on Midnapur:— 'The *dákáitís* that have taken place lately are entirely owing to the scarcity of all provisions. This may be proved by the fact that the property stolen consists of nothing but eatables, any valuables in the possession of the person whose houses have been broken into being left by the *dákáits* as useless. Unhusked rice is now selling at 18 or 20 *sers* for the rupee, husked rice at 8 and 7 *sers;* and that only when the possessors choose to sell it, and lately they have refused to sell at all. The consequence is, that not only the very poor, but even the more respectable natives have been forced to eat *mahuá*, and the like. Numbers of the people have complained to me that they are actually starving, and have to subsist on *mahuá* and grass, or anything they can get; and they cannot get either unhusked or husked rice for love or money.' On receipt of this information the Deputy-Commissioner called a meeting to devise measures for the relief of the distress, and asked the Commissioner of the Division to cause subscriptions to be raised in other Districts, and to apply for a grant of money from Government. Colonel Dalton, however, while approving of the meeting, considered that there was no occasion for relief by distribution of food. Prices, he observed, were lower in Mánbhúm than in other Districts of the Division; and the robberies, cited in evidence of the distress, were committed for the most part by the landless low castes of semi-Hinduized aborigines, who gain but a precarious livelihood in ordinary years. This class, Colonel Dalton was of opinion, could best be dealt with by encouraging them to emigrate, and by establishing relief works for their employment. A letter from the Commissioner of Bardwán, reporting that the villages of Midnapur bordering on Mánbhúm were threatened by armed gangs of Santáls belonging to the latter District, had previously been forwarded to the Commissioner of Chutiá Nágpur; who replied that, although some Baurís (not Santáls) had committed numerous grain robberies, no disturbance had taken place with which the ordinary police were unable to cope, and that the inhabitants of both Mánbhúm and Singbhúm were bearing up very well against the difficulties. Both at this time and later in the year, the Deputy-Commissioner replied to Colonel Dalton's argument,

that there could be no distress with rice selling at 14 *sers* to the rupee, by pointing out that in the interior of the District all transactions were carried on by barter, and that the recorded market price was therefore no criterion of the supply of grain. Even dealings by barter in open market were now uncommon, and people ordinarily lived on the grain which they had raised themselves. To such an extent was this the case in Ráipur, that there were no transactions in the markets, and no rates of price could be reported. Money, in fact, was so little used, that the copper coins received at the Treasury from Calcutta never passed into circulation at all. During May, grain robberies increased most rapidly in the south-east of the District; and towards the end of that month, the Commissioner applied for a grant of Rs. 3000 from the balance of the North-Western Provinces Relief Fund. Before the receipt of this money, the District Relief Committee had held their first meeting, and decided to expend whatever amount was raised by subscriptions in commencing works at different points between Ráipur and Ambikánagar, thus forming a line of relief works through the most distressed portion of the District. On the 30th of May, after the receipt of Rs. 2000 which had been sent direct by Government, the Committee resolved to devote the whole of this grant to opening depôts for gratuitous relief in the south of the District. These depôts were to be placed under the charge of the *zamíndárs*, and a European Inspector of Police was sent to the spot to explain the principles on which relief should be distributed. It was resolved that at each centre 150 persons should receive half a *ser* of rice daily. Up to the 5th of June, employment had been provided for 1000 persons daily, and gratuitous relief for 450. Distress, however, continued to increase all along the south of the District; the price of rice rose in Barábhúm from 11 to 9 *sers* for the rupee, and grain robberies were occurring at the rate of four every night. The Relief Committee, therefore, applied for a further grant from Government; and the Deputy-Commissioner reported that the *ghátwáli* or rural police were wholly dependent on the produce of their lands, and that an outbreak might be expected unless their subsistence was provided for. He pointed out that such stocks of rice as might be hoarded in the District would not suffice to meet the general want, and urged the necessity of importing rice, which should be sold to the people generally at less than the market rates, and distributed gratuitously to the rural police. In submitting this report to the

Board of Revenue, Colonel Dalton observed that if the Deputy-Commissioner's facts were correct, mere money relief would only exhaust the resources of the District more rapidly, and it would be necessary to import rice from Calcutta. In the meantime, a depôt for gratuitous relief was opened at Puruliá and placed under the charge of Mr. Onasch, a Lutheran missionary, Secretary to the Relief Committee. With the opening of the grain depôts in the south of the District there was a marked decrease in the number of *dákáitís;* but distress now began to spread towards the north, and on the 25th of June the Assistant-Magistrate in charge of the Gobíndpur Subdivision reported a sudden rise in the price of rice from eleven to seven and a half *sers* for the rupee. At this time Mr. Onasch, visiting the south-eastern portion of the District, found the people living on the seeds of the *sál* tree, on the chaff of rice, on oil-cake, and other less nutritious substances. Deaths from starvation had occurred in many places; the coins paid as wages remained unused; no rice was to be bought; land which was ordinarily cultivated had been left fallow for want of seed; and in some villages the recruiters for emigration had aggravated the distress by taking away the men, and leaving the women and children destitute. Payment in grain instead of money was now commenced wherever such an arrangement was possible,—at first from rice purchased locally by the Deputy-Commissioner, and afterwards from the rice imported from Calcutta. Grain was not distributed to the *ghátwáli* or rural police; but a special allotment of Rs. 4000 was made to maintain them in the performance of their duties.

On the 3d of July, the Assistant-Magistrate of Gobíndpur went to the railway terminus at Barákhar, to receive the 5000 *maunds* of rice that had been sent up by the Board of Revenue from Calcutta. A large amount of it had been damaged in consequence of the absence of any facilities for storing at the station. Only forty-five carts could be procured, where five hundred were required to forward the entire consignment; the rising of the Dámodar river had cut off communication, and the roads were impassable from heavy rain. The first batch of carts was sent off from Barákhar on the 9th of July, and reached Puruliá on the 17th; the last did not arrive at Puruliá till the 22d of September. In fact, as the Famine Commissioners remark in another part of their Report, the isolation of Mánbhúm, when once the rains had set in, was nearly as complete as that of Orissa itself. All through August, distress and mortality continued

to increase, and at the end of that month rice was selling in Puruliá at the rate of from four to four and a half *sers* per rupee. Farther south the state of things was worse; rice was selling at from three and a half to four and a half *sers* for the rupee, and the people had eaten much of the early rice crop in the field before it attained maturity. In spite of this, the Santáls, who were suffering severely, would not come to the depôts, and it was supposed that they were too independent to receive alms.[1] The real reason was, that a pure-bred Santál will not touch food that has been cooked by a Bráhman, and all the cooks at the depôts were Brahmáns. The prospects of the later crop were good, but only one-third of the usual area had been sown. Stocks in the District were exhausted, and the Deputy-Commissioner urged the necessity of importing more rice from Calcutta. Early in September a grant of more money and more rice was applied for; but the Commissioner opposed the application for grain, on the ground that rice was selling in the District at 15 *sers* for the rupee. No more grain was therefore sent from Calcutta. On the 11th of September distress was for the first time reported to be decreasing, although deaths were still very numerous in the south-east of the District. During that month, ten new centres were opened by the Committee, and the means of relief were more thoroughly distributed over the country than had been the case before. By this time the prospects of the late crop were secured, and the early rice which was now in the market began to sell cheaper. Thus, in Puruliá, rice was selling at 16 *sers* for the rupee; and on the 31st of October an order was passed that every man should be sent from gratuitous relief to the actual works as soon as he was capable of labour. On the 3d of November rice was selling at 20 *sers* for the rupee, and distress rapidly decreasing. As the main crop was coming in, the Deputy-Commissioner issued a notification to the landowners, pointing out to them the importance of leaving the crop of 1866 in the *rayats'* hands, and not sweeping it away by distraint for arrears of rent. The landowners were also requested to explain to their *rayats* that a *mahájan* or grain merchant has no right of distraint, except under the decree of a court, and that cultivators were not bound to repay advances out of the crop of the current year. On the 14th of November a further grant of Rs. 8000 was received from the Calcutta Relief Committee; and on the 16th the District Committee began closing all depôts where the number of applicants fell below 50. By the end of November, depôts were

being rapidly closed all over the District. But the Deputy-Commissioner anticipated that distress would continue for some months in the wilder tracts, where, owing to the absence of tanks and means of irrigation, nearly two thirds of the crop of 1865 had been lost; while for want of seed little more than one-third of the available land had been sown for the crop of 1866. In these tracts, therefore, about twenty depots were kept open till the middle of December.

There was some difference of opinion as to the total mortality due to famine in the District. About the end of August, Bábu Rákhál Dás Háldár, Deputy-Collector, reported that the rate of mortality in Barábhúm was terribly high; while the *zamíndárs* and the police said that one-fourth of the population was actually dead, and another fourth dying. Both the Commissioner and the Board of Revenue, however, distrusted Bábu Rákhál Dás Háldár's estimate, and at the end of October the Deputy-Commissioner went on tour into the south-east of the District, with the express object of inquiring personally into the question. During October and November he made inquiries in 21 villages, containing 636 houses, and ascertained the name of every person who had died during the famine. The total number of deaths was 579. Allowing an average of five persons to each house (and the average ascertained by the Census of 1872 for Barábhúm is only 4·5), the figures show a mortality of 18·2 per cent. Besides the results of this personal inquiry, the Deputy-Commissioner also submitted a statement of the mortality in twenty-six Fiscal Divisions which were affected by the famine:— Total area as ascertained by the Survey, 3818·68 square miles; number of houses, 122,045, population, 511,777 souls; number of deaths as reported by the police and the *zamíndár*, 33,296. The proportion of deaths to population is thus only 6·55 per cent.; but these figures relate to portions of the country which the famine affected in different degrees, while the Deputy-Commissioner's personal inquiries were made just in that corner of the District where famine was most intense. Moreover, the returns for each Fiscal Division are not made up to the same date, so that at the best the foregoing figures can give only a rough general idea of the mortality in the area affected.

The total daily average number of persons relieved in each month in Mánbhúm is reported by the Famine Commissioners as follows:—June, 322; July, 1303; August, 2924; September, 5824,

October, 9950; November, 4252; December, 1988. Daily average from June to December, 3794. Besides this, four depots for the distribution of relief were opened and supplied by private persons at Pándrá, Jhariá, Kátrás, and Barákhar, where large numbers were fed. The total sum expended on relief amounted to Rs. 76,360 (£7636), of which Rs. 43,346 was granted by the Board of Revenue, Rs. 28,200 by the Calcutta Central Relief Committee, and Rs. 4814 was raised by private subscriptions. The sum given above as granted by the Board of Revenue is exclusive of Rs. 25,346 (£2534, 12s. od.), the price of grain supplied from Calcutta; while the sum granted by the Central Relief Committee includes grain to the amount of Rs. 5000.

An appendix to the Report of the Famine Commissioners describes the distress in Mánbhúm District as having been 'severe' over an area of 2318 square miles, and 'intense' in a smaller area of 1500 square miles. These areas are, however, only approximate. The famine was most intense in the Fiscal Divisions of Barábhúm, Mánbhúm, and Ráipur, in the south and south-east of the District; and diminished in intensity north of a line drawn from east to west almost through the Civil Station of Puruliá.

FAMINE WARNINGS.—The Deputy-Commissioner is of opinion that famine rates are reached when ordinary coarse rice is selling at less than 10 *sers* for the rupee (11s. 2d. per cwt.), and paddy at less than half a *maund* for the rupee (5s. 7d. per cwt.). The average earnings of a day-labourer may be estimated at from one and a half to two *ánnás* (2¼d. to 3d.) a day; but to maintain himself, wife, and child, he would require at least two *sers* (4 lbs.) of rice daily, which, at the rate mentioned above, would cost him about three *ánnás* (4½d.), or half as much again as his daily earnings. He could, however, manage to reduce the quantity of the rice somewhat, without suffering actual hunger. Such reduction would be more easily effected in the wilder parts of the District, where edible roots and other jungle products can be procured; and this, as has been pointed out in a previous section in the paragraph on Jungle Products (p. 265), is what saved many of the more remote villages from utter depopulation in 1866. In ordinary seasons, the average price of such rice as is referred to above is from Rs. 1. 9. 7 to Rs. 1. 5. 4 a *maund*, or 25 to 30 *sers* for the rupee (4s. 3d. to 3s. 7d. per cwt.), and the labourer is able to buy his daily two *sers* of rice for about 1 to 1¼ *ánnás*. If the price of coarse rice were to rise as high as 15 *sers* for

the rupee, and that of paddy to 30 *sers* for the rupee, in January, just after the reaping of the winter rice crop, it would indicate the approach of a very severe scarcity, if not of actual famine, later in the year. The principal crop of the District is the *áman* or winter rice, locally called *haimantik fasl;* and although the *nuán* or autumn rice is cultivated throughout the District, it would not make up for an almost total loss of the *áman* crop.

The means of communication in Mánbhúm are not as yet sufficient to avert the extremity of famine by importation from other parts of the country; and in particular, the south-western portion of the District is in danger of absolute isolation in time of scarcity. Owing to the nature of the country, canals could only be made effective for either irrigation or transport over very limited areas, and would be likely to run dry in a succession of dry seasons. In ordinary years, Mánbhúm is not dependent upon other Districts for its food supply, and grows more than sufficient grain to meet its local wants.

ROADS.—The principal roads in the District, with their length, are returned by the Deputy-Commissioner as follow:—(1) Road from the East Indian Railway terminus at Barákhar to Puruliá, under the charge of the Public Works Department; 46 miles in length. (2) Road from Puruliá to Ránchí, under local management as far as the Subarnarekhá river, the western boundary of Mánbhúm District; 35 miles in length. These roads are both bridged, and the former is metalled as far as Puruliá. (3) The old Trunk Road passed through the District from Ráníganj to Raghunáthpur, and on to the western boundary of Mánbhúm; 31 miles. (4) A road, 35 miles in length, running southwards as far as the Singbhúm boundary, has been commenced, and is in a fair way of completion. Besides the above, there are several other roads more or less in progress. The principal one is the direct road to Bánkurá, which will shortly be completed. The total length of roads completed or in progress throughout the District is stated by the Deputy-Commissioner to be not less than 500 miles. No large markets have lately sprung up upon any of the above lines of roads; but the Deputy-Commissioner reports that the existing *bázárs* have already been improved by them, and would be still further improved if the roads were finished.

MINES AND QUARRIES.—The Report on the Coal Resources and Production of India, published in 1868, states that the Ráníganj

coal-fields extend a few miles to the west of the Barákhai river, now the north-eastern boundary of Mánbhúm, and that one mine was being worked there in 1868 with a yearly output of 150,000 *maunds*. No more recent information is available. Many soap-stone quarries are worked in the south of the District, and turn out yearly a large number of platters for native use. The most important quarry is in Supúr; see *ante*, p. 260.

Coal.—The following notice of the coal-field at Jhariá, in the Fiscal Division of that name, is extracted from a paper by Mr. F. Hughes, published in vol. v. of *The Memoirs of the Geological Survey of India*:—'The geographical position of the Jhariá coal-field is easily indicated, inasmuch as it occurs only a few miles south and south-east of one of the highest and best known mountains in Bengal,—Párasnáth. The field commences at a distance of about 170 miles from Calcutta, nearly south of the village and station of Gobíndpur on the Grand Trunk Road, and extends in an east and west direction for about eighteen miles, its greatest breadth, in a line north and south, being about ten miles. The general truth, that geological structure mainly determines the physical appearance of a country, is admirably illustrated and borne out in the present instance, the configuration of the surface of the ground presenting the same uniform type of aspect which is common in areas composed of coal-bearing rocks, and resembling in almost every detail the appearances exhibited by the Ránígani field. The coal area generally is flat, and nowhere rises into undulating scenery. There is scarcely a single elevation worthy of the name of a hill; only a few low ridges and escarpments, principally along the eastern and northern boundaries of the field, where the hard grits and sandstones of the lower, or Barákhar, division of the Dámodar series crop out. From the greater portion of the area the jungle has been cleared away, except in the neighbourhood and along the banks of some of the rivers. Its absence, of course, renders the examination of the District much easier than it otherwise would be, but at the same time detracts very much from the appearance of the country. A great difference, however, in the character of the scenery is seen in the area west of the river Jammuniá, in Hazáribágh, due not to any deviation from the normal type of appearance in the physical features of that part of it occupied by the coal-measures, but to the ranges of the metamorphic hills that rise on the borders of the field, whose steep and rocky sides are clothed with a rich and exuberant

vegetation, and in the shelter of whose valleys clusters of lofty *sál* are to be met with. Encircling their base, and covering the whole of the low level country to the banks of the Jammuniá, is a dense growth of jungle; and with the exception of the breaks where villages occur, the eye ranges over an uninterrupted view of magnificent woodland scenery, that forms a striking and most agreeable contrast to the hedgeless paddy-fields and open wastes of the rest of the District. The ground is usually rocky, and covered by a very slight amount of soil, so that cultivation is not extensively practised; and the villages, generally speaking, are poor and small in size, contrasting very forcibly with those that are situated on the gneiss, and other rocks of the altered series. Indeed, the test of comparative fertility and size of the villages might be employed to trace roughly the contour of the field. The drainage of the District is effected exclusively by rivers which rise in the metamorphic country. The principal stream is the Dámodar, receiving during its course as tributaries the Jammuniá, the Kattrí, the Karrí, and the Chat Karrí on its left bank, and the Ijrí on its right. The sections in most of these streams are very good, especially that of the Jammuniá, which exposes the entire series of deposits from the lowest to the highest bed seen in the field, and conveys a more complete idea of the geological structure of the District than any other that can be pointed out. The largest portion of the area is drained by the Kattrí and its feeders, the Khodo, Basráyá, and Kammarjurí. In one or two places the banks of the Kattrí are very pretty; and just above its confluence with the Dámodar its bed is worn into a succession of ledges, over which the water falls from one to the other in several independent streams, producing a series of small cascades, that add greatly to the general effect of the scene. The Karrí and Chat Karrí are shallow rivers, and do not exhibit continuous sections. They expose, however, much of the best coal in the field, and are important on this account. As to the geology of the District, it may be stated in very general terms that two series are developed,—the lower the Tálcher, and the upper the Dámodar,—comprising a total thickness of 6800 feet of strata, and forming a trough or basin, the beds usually dipping at right angles away from the boundaries, at varying amounts towards a common centre of depression. A large and remarkably well-defined fault, possibly continuous and directly connected with the one that forms the southern boundary of the Ráníganj field, cuts off the whole of the

beds to the south, throwing them several hundreds of feet. The Tálcher series is easily recognised by those peculiar mineral characters which serve so readily to distinguish it, where developed in neighbouring localities. A "boulder-bed" occurs at the base, and above it are flaggy green shales and mammillated sandstones, the former of which may be considered the distinctive rocks of the series. The Dámodar series is characterized by its containing coal, by the mineral composition of its beds, and by the nature of its flora. In subdividing it, I have followed the classification and nomenclature first introduced by the Geological Survey of India, in the Report on the Ráníganj field :—(1) Barákhar group (at the base); (2) carbonaceous shales with ironstones; and (3) Ráníganj group. In the present instance, however, there is no evidence of decided unconformity between any of the above three groups, and my divisions are based entirely upon lithological grounds. Even this test, however, almost fails with respect to the carbonaceous shales with ironstones, as they are not developed to such an extent in the Jhariá district as in the Ráníganj field; and in many instances the ironstones are altogether wanting in the shales, so that they wholly lose their distinctive character. No formation higher than the two above mentioned occurs, and the Pánchet rocks (the next in order of succession above the Dámodar), which possess such a splendid development at a distance of only eighteen miles to the east in the Ráníganj field, have been removed from this District, so that no vestige of them remains. This phenomenon is, no doubt, in great part due to the fact that the southern boundary has not been thrown to the same enormous extent as that of the Ráníganj field, although connected with it; and that therefore the Pánchets were less protected, and more easily swept away by the denuding forces that acted against them. The metamorphic series, composed mainly of gneiss and constituting the bottom rocks of the country, is represented by a large inlier in the neighbourhood of Dumrá, which must have been an island in the old Tálcher sea at the time when the sedimentary substances which formed that group were being deposited, and doubtless furnished some of the material which we now see piled up against its old shores. The most common varieties of rock are syenitic and porphyritic gneiss, but another very prevalent form is a binary compound of quartz and felspar. The last element is very subordinate, and as the grains of quartz are by no means sharply crystalline, this peculiarity, when

the rock is much weathered,—and it occurs near the boundary of the coal-measures,—often at first leads one to the very natural supposition that it is an unaltered silicious sandstone.

'With the exception, then, of the middle series, coal is found at all depths in the Dámodar series; the larger seams generally being at the base, while those occurring at the top are smaller. The excellence of the coal in the Ráníganj group of the Ráníganj field is well known; but in the Jhariá field, although there are many seams in the upper series superior to some in the Barákhars, the finest coal and the freest from ash occurs in the latter. In the Karharbárí field, 28 to 30 miles north of the Jhariá field, much of the coal there, exclusively of Barákhar age, is superior to that of other districts, some of it yielding on assay as small an amount of ash as 2·5 and 4·0 per cent. Coking coal, as far as experiments have yet been made, is found only there; and the evidence both in that and the present field tends to show that, whatever the average superiority of the coal in the Ráníganj group over those of the Barákhars may be, the best quality of coal is found amongst the latter. In making a comparison of the economic values of the two series in this field, it must be remembered that, in addition to the comparative size of the seams, their freedom from partings, and their constancy, the question of the amount of dip enters largely into the subject. In India, where appliances for working collieries are necessarily limited, and human labour is, in many cases, the only power available, a slight increase in the angle of inclination would necessitate such an addition to the expenditure, owing to the greater depth from which the water would have to be pumped out and the coal raised, that whereas a seam dipping at 12° and 15° might profitably be worked, one inclined at 20° or even 18° would have to be abandoned, unless its superior quality enabled it to fetch a higher price in the market. Bearing this in mind, then, it is evident from what has been stated in this report, that seams in the Barákhar group have the great advantage over those in the Ráníganj series of dipping at much smaller angles, thus affording greater facilities for being worked. Indeed, the inclination throughout the Ráníganj group is so high, that its economic value may be set down as being nearly *nil*, until the seams of the Barákhar group shall have been exhausted.'

MANUFACTURES.—The weaving of cotton cloth by hand-looms is carried on all over the District as a domestic industry; and the

Tántís and Bhúmij make up cloths with a red or blue border for sale. None of these, however, are exported, and there is no prospect of the development of the manufacture on a large scale. A small quantity of silk cloth is woven for export at Raghunáthpur, Sinhbázár, and Gopínáthpur. There are five lac factories and one indigo factory in the District, which employ labourers from the surrounding villages; but no detailed information is available as to their method of working. No class of labourers is hereditarily attached to any special kind of manufacture.

COMMERCE.—The trade of the District is chiefly carried on by means of permanent markets, the chief of which are situated at Jhálda, Puruliá, Mánbázár, Ichágarh, Raghunáthpur, Chás, Gobíndpur, and Barábhúm. There are also periodical fairs; but these have declined in importance of late years, as everything in demand can now be bought at the permanent markets. The principal articles of export are oil-seeds, pulses, *ghí*, lac, indigo, *tasar* silk cocoons, timber, *dhuná* or resin, and coal. In good seasons, rice and paddy are also exported. The imports consist of salt, piece-goods, brass utensils, and unwrought iron. No information exists as to the value of the exports and imports; but the Deputy-Commissioner is of opinion that they are about equally balanced.

CAPITAL is usually either employed in loans or hoarded, but it is now beginning to be applied to trade or to permanent improvements in land. The rate of interest in small loans, where the borrower pawns some small article, such as ornaments or household vessels, varies from one-fourth to half of an *ánná* in a rupee per month, or from nineteen to thirty-seven and a half per cent. per annum. In large transactions the rate varies from twelve to twenty-four per cent. per annum, according to the necessities of the borrower. When a mortgage is given upon houses or lands, the rate varies from twelve to eighteen per cent. For petty advances to the cultivators, the money lender exacts from fifty to seventy-five per cent. A landed estate sells at from twenty to twenty-five years' purchase, and seldom yields over five per cent. per annum. There are no large native banking establishments in Mánbhúm. Loans are chiefly conducted by the village *mahájans* or rice merchants, and by the small shopkeepers, who combine dealings in rice with money-lending. No information is available as to the amount of imported capital brought into the District by the indigo factory, or by the several coal-mines at work on the west of the Barákhar river.

ADMINISTRATIVE HISTORY.—The territory comprised in the present District of Mánbhúm was acquired by the British, with the grant of the *diwání* of Bengal, Behar, and Orissa, in 1765, and was occupied by us some time within the following five years. Up to 1805 the estates which now belong to Mánbhúm were attached some to Bírbhúm and some to Midnapur; but by Regulation xviii. of that year they were formed, with a few others, into a separate District called the Jungle Maháls. By Regulation xiii. of 1833 the District of the Jungle Maháls was broken up, all the estates included in it, with the exception of Senpahárí, Shergarh, and Bishnupur, being withdrawn from the regular system of administration, and placed under an officer called the Agent to the Governor-General for the South-West Frontier. These, with the estate of Dhalbhúm, detached at the same time from Midnapur, constituted the District of Mánbhúm. In 1846, owing to a press of criminal work, Dhalbhúm was transferred to Singbhúm District; and by a further transfer of minor importance in 1871, which is noticed in the paragraph on Jurisdiction (*ante*, p. 254), the District of Mánbhúm was reduced to its present area. When the District was first constituted, the Civil Station was fixed at Mánbázár in the Fiscal Division of Mánbhúm; but in 1838 it was transferred to Puruliá, where it now remains. By Act xx. of 1854, the designation of the Province was changed from South-West Frontier Agency to Chutiá Nágpur; and that of the superintending officer from Governor-General's Agent to Commissioner. The chief executive officer of Mánbhúm District, who had previously been called Principal Assistant to the Governor-General's Agent, was now styled Deputy-Commissioner.

REVENUE AND EXPENDITURE.—Owing to the total loss of the District Records in the Mutiny, the Deputy-Commissioner is unable to return the detailed revenue for 1850-51 or any earlier year; and only the totals are given for 1860-61. Between 1860 and 1870 the revenue of the District decreased from £35,660, 14s. 0d. to £30,493, 14s. 0d.; and the expenditure from £22,662, 6s. 0d. to £18,888, 2s. 1d. The decrease in revenue is attributed by the Deputy-Commissioner to the following causes:—*1st*, assets derived from local funds are not included in imperial revenue, *2d*, the excise revenue has fallen off, owing to the substitution of central distilleries for the out-still system; and *3d*, the rate of income tax levied in 1870 was lower than that of 1860. The decrease of expenditure is due to the system of bringing local funds to separate account. The

balance sheet for 1870-71, on the following page, is all that I am able to give in detail. Owing, however, to the alterations that have been made in the area of the District, any comparison with the revenue and expenditure of earlier years could not have been instructive.

LAND REVENUE.—In Mánbhúm, the land tax does not form so large a proportion of the revenue as in other Districts of Bengal. The Permanent Settlement was extended to Mánbhúm at a time when the District was unprepared for such a measure, and the assessment is therefore disproportionately light. The law of *batwárá* or legal partition of estates is not in force, except in the Fiscal Division of Pándá; and succession to land follows the custom of primogeniture. There has, consequently, been no subdivision of property. In 1870-71 there were thirty-seven estates held by thirty-five proprietors or coparceners, paying a total land revenue to Government of £9215, 8s. od.; or an average payment of £249, 1s. 3½d. from each estate, and £263, 5s 11d. from each individual proprietor or coparcener.

The most peculiar feature of the land revenue administration of the District is the standing order that landed property shall not be sold in satisfaction either of a private debt or a State demand, without the sanction of the Commissioner of the Division. This restriction was originally imposed as a political measure. The old landed proprietors were extremely improvident, but possessed great feudal influence over their tenants, and it was feared that the transfer of ancient estates might lead to disaffection. When a landholder becomes so involved that his creditors are obliged to apply to Government for aid to recover their dues, the Deputy-Commissioner attaches the estate with the sanction of the Commissioner. He manages it as economically as he can, makes an allowance to the proprietor, and devotes the surplus to the liquidation of debts. When Sir Henry Ricketts reported on the District in 1855, he found no less than seventeen estates under attachment, comprising nine *zamindáris*, two *shikmí táluks*, one *ghátwáli* tenure, and five *lákhiráj* tenures. His opinion was strongly adverse to the policy of prohibiting sales, and he considered that the backward state of the country was largely due to this practice.

PROTECTION TO PERSON AND PROPERTY has much increased of late years. In 1833 there were one Magisterial and three Civil and

[*Sentence continued on page* 356.

BALANCE SHEET OF MANBHUM DISTRICT FOR THE YEAR 1870-71.

REVENUE.							EXPENDITURE.						
	R.	*a.*	*p.*	£	*s.*	*d.*		*R.*	*a.*	*p.*	£	*s.*	*d.*
Land Revenue—							Land Revenue—						
Fixed Collection,	93,943	0	0				Gazetted Officers' Pay,	40,945	0	7			
Record Fund,	218	0	0				Revenue Establishment,	7,711	3	8			
				9,416	2	0	Contingencies,	5,052	14	10			
											5,370	18	5
Excise,	47,300	5	3	4,730	0	8							
Income Tax,	85,755	10	5	8,575	11	3	Excise,	7,929	0	0	792	18	0
Law and Justice—							Income Tax,	1,841	10	2	184	3	3
Registration,	1,672	4	0				Law and Justice—						
Forfeiture,	1	8	0				Registration Department,	1,548	8	5			
Stamp Penalty,	1,138	10	0				Munsifs' Pay,	11,575	5	6			
Jail,	1,922	7	11				*Diwání* and *Faujdárí* Establishment,	12,355	4	4			
Unclaimed and Escheated Property sold,	224	13	11				Jail,	8,104	15	1			
Record Fund,	65	15	0				*Diwání* Contingencies,	539	9	2			
Amín's Fees,	2,033	8	9				*Faujdárí* ditto,	658	14	10			
Diwání Fines,	192	1	3								3,478	5	2
Faujdárí Fines,	4,827	13	5				Stamps,	2,523	13	6	252	7	8
				1207	18	3	Postal Payments,	4,210	0	7	421	0	1
Postal Receipts,	5,545	15	5	554	11	11	Education,	9,409	3	6	940	18	5
Stamps,	56,775	5	0	5,677	10	8	Public Works Department,	19,000	0	0	1,900	0	0
Education,	1,373	15	3	137	7	11	Police,	47,608	8	6	4,760	17	1
Public Works Department,	1,945	15	10	194	12	0	Interest on Promissory Notes,	1,819	2	0	181	18	3
							Medical,				420	6	3
							Pension,	1,844	12	0	184	9	6
Total,				£30,493	14	8	Total,				£18,888	2	1

Sentence continued from page 354.]
Revenue Courts in the District; in 1850 there were one Magisterial and six Civil and Revenue Courts; in 1862 there were four Magisterial and eight Civil and Revenue Courts; by 1869 the number of Magisterial Courts had increased to eight, and the Civil and Revenue Courts to ten; in 1870-71 they had increased further to twelve Magisterial and twelve Civil and Revenue Courts. The number of Covenanted Officers at work in the District throughout the year was one in 1833, 1850, and 1862, and two in 1869 and 1870-71. In the year 1875, for the most part there were only 8 Magisterial, 5 Civil, and 6 Revenue Courts.

RENT SUITS.—The number of rent cases instituted under the provisions of Act x. of 1859—the Rent Law of Bengal—are returned by the Deputy-Commissioner as follows:—In 1861-62, 354 original suits were instituted, besides 182 miscellaneous applications; in 1862-63 there were 902 original suits instituted, besides 606 miscellaneous applications; in 1866-67 the number of original suits instituted amounted to 1074, and of miscellaneous applications to 1041; in 1868-69 the number of original suits was 1168, and of miscellaneous applications, 1782.

POLICE: INTRODUCTORY.—I have already remarked, in the paragraph on Administrative History, that Manbhúm was formerly included in the District of the Jungle Mahals. In all the estates of that District the police arrangements were exceptional. At the time of Settlement, the *zamíndárs* were appointed police *dárogás* or sub-inspectors within their own estates, and executed agreements promising to apprehend all criminals, to restore stolen property, to keep the roads open for travellers, and to attend on British officers when passing through their territory. These duties they undertook to carry out through the agency of the *sardár ghátwáls, jágírdárs, digwárs*, and other holders of military tenures in each Fiscal Division. These officials are, in fact, the holders of the oldest land tenures in the country; and except where the succession has been interrupted by failure of issue or by the dismissal of a *ghátwál* for misconduct, they have held in continuous descent from the first settlers, the original clearers of the ground. Most of them are of the Bhúmij tribe, a Kolarian race closely connected with the Santáls and the Munda and Larka Kols. Probably their occupation of the soil is anterior to that of their landlord, who may originally have been a Bhúmij himself; and Colonel Dalton conjectures that

when the chief was first elected, the more powerful members of the clan became his feudatories, for the purpose of defending the frontiers of the small territory against external enemies. This conjecture is supported by the fact that many of the *sardár* or head *ghátwáls* are men of great hereditary influence and position. Thus, the services paid by the *ghátwáls* of Mánbhúm were from the first military or police services, and never acquired a menial or personal character. They were paid, moreover, to the chief, not as a mere landlord, but as the sovereign of the country; and when the *zamíndárs* were deprived of their police powers, the services of the *ghátwáls* naturally accrued to the British Government. This transfer was consonant to the interest of the *ghátwáls* themselves, as it made Government interested in resisting the encroachments of the *zamíndár* on the rights and privileges of his former vassals; while on the side of public policy, it detached from the landlord the very men he had relied on for support in arbitrary acts. The *ghátwáls*, moreover, as the descendants of the original settlers, had a better right to permanency of tenure than any other occupants of the soil, and their peculiar abilities as police officers were well suited to the wild country in which they were placed.

The foregoing description is more especially applicable to the *ghátwáls* of the southern Fiscal Divisions of Mánbhúm which border on the District of Singbhúm. Throughout the estate of Pánchet the *ghátwáls* have no hereditary right in their tenures, and are liable to be removed by the local representative of Government. The punishment of dismissal has been frequently resorted to; and, owing to the action both of Government and of the *zamíndárs*, the line of continuous succession has in most cases been broken.

For police purposes the *ghátwáli* holdings of Mánbhúm are not so well distributed as those of Singbhúm; and in consequence, some of the *ghátwáls* have to do duty at long distances from their homes. When the *ghátwáls* were regularly organized in 1865, the portions of the District where these officers are found were divided into *ghátwáli* jurisdictions or circles. All the rural police, whether *ghátwáli* officers or village watchmen (*chaukídárs*), are under the chief or *sardár ghátwál* in each circle; and the head *ghátwál* with his subordinates (*náibs*) has to arrange for a patrol through all villages, to receive reports from the *chaukídárs*, and to see that they are on the alert. The rules of 1865 also provide for a register of the *ghátwáli* and village police, showing the source and amounts of

their emoluments, with a description where these consist of land. Officers once enrolled cannot be dismissed except for proved misconduct, and usually the next of kin who may be fitted for the post is nominated to fill any vacancy that occurs. But in cases of peculiarly gross misconduct, the right of succession passes entirely out of the family.

Police Statistics. — For police purposes, the District of Mánbhúm is divided into ten police circles (*thánás*), viz. :— (1) Barábhúm; (2) Chás; (3) Gaurángdih; (4) Puruliá; (5) Ráipur; (6) Raghunáthpur; and (7) Supúr, in the *sadr* or Head-quarters Subdivision; and (8) Gobíndpur; (9) Nirsá; (10) Topchánchi, in the Gobíndpur Subdivision. The machinery for protecting person and property consists of the regular or District police, the village watch or rural force, and a municipal police for municipalities.

The Regular Police consisted of the following strength at the end of 1872 :—3 superior European officers, namely, one District Superintendent, and two Assistant Superintendents, maintained at a total salary of Rs. 1700 a month, or £2040 a year; 3 subordinate officers on a salary of upwards of Rs. 100 a month, or £120 a year, and 60 officers on less than Rs. 100 a month, or £120 a year, maintained at a total cost of Rs. 1945 a month, or £2334 a year, showing an average of Rs. 30. 13. 11 a month, or £37, 0s. 11d. a year, for each subordinate officer; 10 mounted police constables, who receive Rs. 7 a month, or £8, 8s. 0d a year; and 262 foot police constables, who receive Rs. 6. 7. 3 a month, or £7, 14s. 10d. a year, giving a total cost of Rs. 1794 a month, or £2152, 16s. 0d. a year, for both mounted and foot constables. The total strength was, therefore, 338 officers and men. The other expenses connected with the regular police were,—a sum of Rs. 108. 4. 0 a month, or £129, 18s. 0d. a year, allowed for travelling charges for the District Superintendent and his Assistants; Rs. 155 a month, or £186 a year, as pay and travelling allowances for their office establishment; Rs. 185 a month, or £222 a year, for horse allowance; and Rs. 461. 4. 0 a month, or £553, 10s. 0d. a year, for contingencies and all other expenses; bringing up the total cost of the regular police of Mánbhúm to Rs. 6348 8. 0 a month, or a total for the year of £7618, 4s. 0d. The Census of 1872 returns the area of the District at 4914 square miles, and the population at 995,570. According to these figures, the total strength of the regular police force is 1 man

to every 14·53 square miles of the District area, or one to every 2945 of the population.

THE MUNICIPAL POLICE consisted in 1872 of 1 officer and 46 men, maintained at a total cost of Rs. 214. 12. 0 a month, or a total for the year of £257, 14s. od., defrayed by means of rates levied upon the householders and shopkeepers carrying on business within municipal limits. The population of the two municipalities of Puruliá and Rághunáthpur, and of the police unions, amounts to about 17,700 persons. This figure would give 3½d. as the annual cost of the municipal police per head of the town population, and one policeman to every 377 inhabitants.

THE RURAL POLICE, for watch and ward of the villages in the interior of the District, consisted in 1872 of 7267 men, maintained by contributions from the villagers at an estimated total cost of Rs. 6784. 14. 8 a month or £8141, 18s. od. a year, or an average pay of R. 0. 14. 11 a month, or £1, 2s. 4½d. a year for each man. Each village watchman has on an average 31 houses under his charge. According to the area and population given above, there is 1 village watchman or *chaukidár* to every 0·67 square miles, or 1 to every 137 of the population; maintained at a total cost of Rs. 16. 9. 1 or £1, 13s. 2d. per square mile, or 1 *ánná* 3 *pie* or 2d. per head of the population.

Including, therefore, the regular police, the municipal police, and the village watch, the machinery for protecting person and property in the District of Mánbhúm consisted in 1872 of a total force of 7952 officers and men, equal, according to the Census returns of the area and the population of the District in 1872, to an average of 1 man to every ·64 square miles as compared with the area, or 1 man to every 130 souls as compared with the population. The aggregate cost of this force in 1872 was Rs. 13,348. 2. 8 a month, or £16,017 16s. od. a year, equal to a charge of Rs. 32. 9. 1 or £3. 5s. 2d. per square mile, or R. 0. 2. 7 or 4d. per head of the population.

CRIMINAL STATISTICS.—During the year 1872 the police conducted 2138 'cognisable' cases, the percentage of final convictions to men brought to trial being 57·36 per cent.; and 899 'non-cognisable' cases, the proportion of final convictions to prisoners brought to trial being 57·12 per cent. The total number of both 'cognisable' and 'non-cognisable' cases in 1872 was 3037, the percentage of final convictions to prisoners brought to trial in both classes of cases being 57·22 per cent.

In former years Mánbhúm was infamous for gang-robbery and general lawlessness. There was a considerable increase in the number of cognisable offences in 1871 over that of the previous year. This increase was attributed by the Commissioner to the annexation to Mánbhúm of the Police Circles of Raghunáthpur and Gaurángdih, comprising an extensive and thickly populated area. There were six murders, three of which resulted in convictions, and seven *dákáitis*, in five of which convictions were obtained. The chief question of police interest in Mánbhúm, in both 1871 and 1872, was the efficiency of the *ghátwáli* or rural police. In Singbhúm District a special comparison was set on foot, under the orders of Government, between the working of the regular and rural police; and the results were decidedly favourable to the latter. In Mánbhúm, however, the Deputy-Commissioner, in his Crime Reports for 1871 and 1872, expresses his opinion that the entire rural system is a mistake, for the following reasons:—*1st*, That although their organization may at one time have been politically expedient, they are now of little use except to serve processes; and, being tied down to the lands they cultivate, are not available even for this duty when required. *2d*, They are so illiterate, that, out of a total of 3156 of all grades, only 50 or 55 can read or write. In fact, with 22 exceptions, all those who are entrusted with the powers of sub-inspectors and head-constables are obliged to employ writers to do their work for them. *3d*, As they succeed to their offices by inheritance and not by selection, their improvement can only go on at the same rate as that of the rest of the people. It was found, moreover, that while their local knowledge and local connections rendered them more ready to connive at illicit distillation and similar petty offences, they were not, as had been expected, exceptionally useful in tracing cases of theft and housebreaking.

Jail Statistics.—In 1870 there were two jails in Mánbhúm, viz. the principal jail at the Civil Station of Puruliá, and the Subdivisional lock-up at Gobíndpur. The following figures are compiled from the Annual Reports of the Inspector-General of Jails for 1870 and 1872, and from a return specially prepared in the Inspector-General's office, showing the jail population of the District, cost of maintenance, value of jail labour, etc., for the years 1857-58, 1860-61, and 1870. The figures given for the two earlier years must be looked upon with caution, and accepted subject to the same explanation as that mentioned with regard

to the statistics of other jails in my Account of Hazáribágh District.

In 1857-58, the first year for which materials are available, the daily average number of criminal, civil, and under-trial prisoners in the jail and Subdivisional lock-up was 319, the total number of prisoners admitted during the year being 1958. The discharges were as follow:—Transferred, 412; released, 1097; escaped, 263; died, 43; executed, 3—total, 1818. In 1860-61 the jail returns show a daily average prison population of 310; the total number of criminal, civil, and under-trial prisoners admitted during the year being 752. The discharges were—Transferred, 109; released, 632; escaped, 5; died, 30; executed, 2—total, 778. In 1870 the daily average number of prisoners in jail was 161; the number admitted during the year being, direct, 725, and by transfer, 52—total, 777. The discharges were—Transferred, 57; released, 693; died, 4—total, 754. For 1872 the jail figures are as follow:—Average daily number of prisoners, 146·64; total number of prisoners admitted during the year, 636. The discharges were—Transferred, 37; released, 665; escaped, 2; died, 3; executed, 5—total, 712.

The sanitary condition of the Mánbhúm jail has much improved of late years. In 1857-58 the percentage of admissions into hospital amounted to 108·82, and of deaths to (43) 13·47 per cent., of the average jail population. In 1860-61 the ratio of prisoners admitted into hospital had fallen to 75·16 per cent., and of deaths to (30) 9·67 per cent., of the mean jail population. In 1870, although the proportion of admissions into hospital rose as high as 124·84 per cent., the deaths decreased to 4, or 2·47 per cent. of the average prison population. By 1872 the death-rate had further decreased to 2·2 per cent. The Inspector-General of Jails, in his Report for 1872, remarks that this last death-rate has seldom been largely exceeded since the famine of 1866.

Cost of Jail Maintenance.—The average cost of maintenance per prisoner in the Mánbhúm jail and lock-up, including rations, establishment, hospital charges, clothing, contingencies, and all other charges except the cost of the prison police guard, is returned as follows:—In 1857-58 it was Rs. 42. 0. 7 (£4, 4s. 1d.) per head; in 1860-61 it was Rs. 45. 2. 6 (£4, 10s. 3¾d.); in 1870, Rs. 50. 9. 10 (£5, 1s. 2¾d.) per head. The cost of the jail police guard in 1870 amounted to an average of Rs. 17. 11. 8 (£1, 15s. 5½d.) per head, making a gross cost to Government of Rs. 68. 5. 6 (£6,

16s. 8¼d.) per head. Materials are not available for showing the separate cost of the jail police guard in former years. The Inspector-General of Jails, in his Report for 1870, returns the total cost of the Mánbhúm jail and lock-up, including police guard, at Rs. 9892. 13. 9 (£989, 5s. 8d.). Excluding cost of police guard, which is included in the general police budget of the District, the cost of the jail in that year amounted to Rs. 7038. 3. 9 (£703, 16s. 5d.). In 1872 the cost of the jails, including police guard, amounted to Rs. 10,889. 1. 2 (£1088, 18s. 2d.); and excluding police guard, to Rs. 7821. 9. 2 (£782, 3s. 2d.).

Jail Manufactures have been carried on in Mánbhúm jail since the year 1857, the work performed by the prisoners contributing a considerable proportion towards the expense of their maintenance. In 1860-61 the value of prison manufactures amounted to Rs. 2003. 2. 8 (£200, 6s. 4d.); the total charges were returned at Rs. 1663. 5. 2 (£166, 6s. 8d.), leaving a profit of Rs. 339. 13. 6 (£33, 19s. 8d.); average earnings of each prisoner employed in manufactures, Rs. 2. 12. 11 (5s. 7½d.). In 1870 the total credits arising from jail manufactures, including sales and value of manufactured articles remaining in store at the end of the year, amounted to Rs. 3151. 9. 5 (£315, 3s. 2d.); the debits, including value of manufactured articles and raw material in store at the end of 1869, purchase of plant and machinery, and all charges incurred in 1870, amounted to Rs. 2230. 10. 5 (£223, 1s. 3½d.); excess of credits over debits, or profit, Rs. 920. 15. 0 (£92, 1s. 10½d.); average earnings by each prisoner employed on manufactures, Rs. 21. 6. 8 (£2, 2s. 10d.). In 1872 the total credits arising from jail manufactures amounted to Rs. 3462. 3. 7 (£346, 4s. 6d.), and the debits to Rs. 2797. 7. 7 (£279, 15s. 0d.); excess of credits over debits, Rs. 664. 12. 0 (£66, 9s. 6d.); average earnings of each prisoner, Rs. 34. 5. 3 (£3, 8s. 8d.). The average number of prisoners employed on prison manufactures in Mánbhúm jail in 1872 was 37·32, distributed as follows:—Gardening, 12·23; manufacturing cloth, 5·47; bamboo, rattan, and reed work, 2·52; oil-pressing, 3·72; manufacturing string and twine, 4·07; flour-grinding, ·12; carpentry, 3·31; iron-work, 1·55; tailoring, 1·07; pottery, 3·26: total, 37·32.

Educational Statistics.—As compared with Bengal Proper, education had not, till within the last few years, made very rapid progress in Mánbhúm District. The returns of the Director of Public Instruction show that in 1856-57, and again in 1860-61, there

was only one Government school in Mánbhum, which had been established in 1853. In the former year the number of pupils was 92, of whom 89 were Hindus; and the expenditure was £290, 4s. 8d., of which £95, 14s. 0d. was raised from local sources. The figures for 1860-61 do not present any material alteration. In neither of these years was there any other inspected school in the District. By 1870-71 the number of Government and aided schools had increased to 23; in 1871-72 the creation of a number of primary schools under Sir G. Campbell's grant-in-aid scheme had swelled the total to 31; and in 1872-73, when the new scheme had come fully into operation, the entire number of Government and aided schools in the District was 183. In 1870-71 the number of pupils was 960; in 1871-72 it rose to 1156, and in the following year to 5271. Besides these, there were in 1871-72, 72 private unaided schools, attended by an estimated total of 1238 pupils. In that year about one-half of the total cost of the Government and aided schools was defrayed by the State, and the other half from local sources.

On the 31st March 1875 the total number of Government aided and inspected schools in Mánbhum was 244, attended by 6938 pupils. As compared with the area of the District and the population, these figures show one school to every 20·13 square miles of area, and one pupil to every 143 inhabitants.

The following table shows the condition of education in Mánbhúm for the year 1870-71 :—

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN MANBHUM DISTRICT FOR THE YEAR 1870–71.

Classification of Schools.	Number of Schools	Number of Pupils.				Receipts		
		Hindus.	Muhammadans	Others.	Total	Government.	Fees and Subscriptions	Total.
						£ s d	£ s d	£ s d
Govt. English School, . .	1	77	...	...	81	241 10 4	130 1 0	371 11 4
Govt Vernac. Schools, . .	3	149	...	9	158	74 12 4	13 16 8	88 9 0
Aided English Schools, . .	10	415	11	3	429	287 2 11	473 7 2	760 10 1
Aided Vernac. Schools, .	9	278	14	..	292	71 9 0	92 18 0	164 7 0
Total, .	23	919	29	12	960	674 14 7	710 2 10	1,384 17 5

COMPARATIVE STATEMENT SHOWING THE PROGRESS OF EDUCATION IN MÁNBHUM DISTRICT DURING THE TWO YEARS 1871–72 AND 1872–73.

CLASSIFICATION OF SCHOOLS.	NUMBER OF SCHOOLS.		NUMBER OF PUPILS.		RECEIPTS.								EXPENDITURE.			
					From Government.		From Local Funds. Fees and Fines.		From Local Funds. Other Local Sources.		Total.					
	1871-72	1872-73	1871-72	1872-73	1871-72.	1872-73.	1871-72	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.	1871-72.		1872-73.	
					£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		£ s. d.	
Higher Schools—																
Government, . .	1	1	72	96	263 6 0	203 11 7	103 8 0	134 2 0	...	...	366 14 0	337 13 7	366	14 0	337	13 7
Aided, ...	1	1	46	70	45 12 0	33 12 0	21 8 6	20 3 0	68 11 6	69 17 0	135 12 0	123 12 0	130	14 4	125	18 0
Total, . . .	2	2	118	166	308 18 0	237 3 7	124 16 6	154 5 0	68 11 6	69 17 0	502 6 0	461 5 7	497	8 4	463	11 7
Middle Schools—																
Government Vernacular, ...	3	3	133	128	83 18 2	87 9 6	15 16 2	13 6 2	...	...	99 14 4	100 15 8	99	14 4	100	15 8
Aided English, . .	10	5	385	175	225 13 3	98 16 0	102 15 5	61 9 0	190 9 0	94 13 0	578 17 8	254 18 0	572	2 4	254	18 0
Aided Vernacular, .	4	3	173	156	68 8 0	61 14 0	39 15 7	33 8 3	54 9 0	47 10 9	162 13 1	142 13 0	161	4 3	142	14 4
Total, . . .	17	11	691	459	377 19 5	247 19 6	218 7 2	108 3 5	244 18 0	142 3 9	841 5 1	498 6 8	833	0 11	498	8 0
Primary Schools—																
Aided, ...	11	169	316	4607	28 16 9	188 4 0	30 14 0	125 3 4	...	1 18 3	59 10 9	315 5 7	59	10 9	315	5 6
Unaided, . . .	72	...	1238	...	...	...	...	...	...	...	...	...	...		...	
Total, . . .	83	169	1554	4607	28 16 9	188 4 0	30 14 0	125 3 4	. .	1 18 3	59 10 9	315 5 7	59	10 9	315	5 6
Aided Girls' School,	1	1	31	39	12 16 0	14 16 3	...	...	05 1 9	43 13 6	107 17 9	58 9 9	105	2 1	49	1 6
Total of Government and Aided Schools, . . .	31	183	1156	5291	728 10 2	688 3 4	373 17 8	387 11 9	408 11 9	257 12 6	1510 19 7	1333 7 7	1495	2 1	1326	6 7
Total of Unaided Schools. . .	72	...	1238	...	The complete details are not available for these schools						...	...	...		...	

The table on the foregoing page illustrates the extension of primary education caused by Sir G. Campbell's reform, by which the benefit of the grant-in-aid rules was extended to the village *páthsálás*.

POSTAL STATISTICS.—The use of the Post Office has greatly increased since 1861-62. In the ten years between 1861-62 and 1870-71, the number of letters received at the District Post Office has more than trebled; the number of newspapers has increased in the same proportion, and the number of books by eighteen times, within the same period. The total number of letters, newspapers, parcels, and books received, increased from 13,426 in 1861-62, to 42,037 in 1865-66, and to 45,118 in 1870-71. The total number of letters, newspapers, parcels, and books despatched from the District Post Office increased from 14,686 in 1861-62 to 32,065 in 1865-66. Information is not available for the number of letters, etc. despatched in 1870-71. The following table, showing the number of letters, newspapers, etc. received at and despatched from the Mánbhúm Post Office, together with the postal receipts and expenditure, for the years 1861-62, 1865-66, and 1870-71, is compiled from a return furnished by the Director-General of Post Offices:—

POSTAL STATISTICS OF MANBHUM DISTRICT FOR THE YEARS 1861–62, 1865-66, AND 1870–71.

	1861-62.		1865-66.		1870-71.	
	Received.	Despatched.	Received	Despatched	Received	Despatched.
Private Letters,	8,722	9,938	26,291	23,548	41,218	*Returns not received.*
Service Letters,	3,614	4,496	10,974	7,591	. .	
Total Letters,	12,336	14,434	37,265	31,139	41,218	
Newspapers,	780	100	3,410	139	2,582	
Parcels,	258	102	994	709	370	
Books,	52	50	368	78	948	
Total,	13,426	14,686	42,037	32,065	45,118	
Receipts from cash collections (exclusive of those from sale of postage stamps),	£47 17 9		£102 10 3		£221 10 0	
Total charges,	226 14 6		327 11 2		414 7 1	

ADMINISTRATIVE DIVISIONS.—Mánbhúm District is divided into the two following Subdivisions:—(1) Puruliá, and (2) Gobíndpur. The population statistics are compiled from Statements 1A and 1B, Appendix to the Census Report of 1872; the administrative figures are derived from the special Report furnished by the Deputy-Commissioner, and refer to the year 1870-71.

(1) THE PURULIA OR HEADQUARTERS SUBDIVISION was formed in 1834-35, when the District was constituted. According to the Census of 1872, it contains a total area of 4132 square miles, with 5148 villages or townships, 167,072 houses, and a total population of 840,828 souls; of whom 708,164 or 84·2 per cent. are Hindus, the proportion of Hindu males in the total Hindu population being 50·3 per cent.; 22,780 or 2·7 per cent. are Muhammadans, the proportion of males in the total Musalmán population being 51·8 per cent.; 561 or 0·1 per cent. are Christians, the proportion of males in the total Christian population being 53·3 per cent.; and 109,323 or 13·0 per cent. belong to other denominations not separately classified in the Census Report, the proportion of males among them being 49·9 per cent. Proportion of males of all religions in the total Subdivisional population, 50·3 per cent. Average density of the population, 203 per square mile; average number of villages or townships, 1·25 per square mile; average number of persons per village, 163; average number of houses, 40 per square mile; average number of inmates per house, 5·0. This Subdivision contains the seven police circles of Barábhúm, Chás, Gauráṅgdih, Puruliá, Ráipur, Raghunáthpur, and Supúr. In 1870-71 it contained fourteen Magisterial Courts, a general police force of 248 men, and a village watch or rural police of 3425 men. The total separate cost of administration amounted to £19,082, 18s. 0d.

(2) GOBINDPUR SUBDIVISION was created in 1851-52. It contains an area of 782 square miles, with 1220 villages or townships, 28,593 houses, and a total population of 154,742 souls; of whom 119,772 or 77·4 per cent. are Hindus; 10,842 or 7·0 per cent. are Muhammadans; 31 are Christians; and 24,097 or 15·6 of other religions. The proportion of males in the total population is 50·5 per cent.; average number of persons per square mile, 198; average number of villages per square mile, 1·56; average number of persons per village, 127; average number of houses per square mile, 37; average number of persons per house, 5·4. This Subdivision comprises the three police circles of Gobíndpur, Nirshá, and Topchánchí. In

1870-71 it contained two Magisterial Courts, a general police force of 87 men, and a village watch of 680 men. The total separate cost of administration amounted to £1448.

FISCAL DIVISIONS.—For fiscal purposes, Mánbhúm District is divided into forty-five *parganás*. The following alphabetical list is compiled mainly from the Board of Revenue's Statistics of area, land revenue, etc.; it exhibits the area of each *parganá* in acres and square miles, the number of States comprised in each, and the amount of land revenue that each pays to Government. The figures should be looked upon with caution, and as only approximating to correctness. Certain *parganás*, formerly included in the Puruliá Subdivision, which have been recently removed from Mánbhúm, have been eliminated from the list as far as my knowledge has enabled me to do so; the chief of these are the *parganás* of Chátná and Maheswará, transferred to Bánkurá, and Shergarh transferred to Bardwán. The following is the list of present *parganás*:—

(1) AMBIKANAGAR contains an area of 97,017 acres, or 151·59 square miles; it comprises 1 estate; and pays to Government an annual land revenue of £67, 18s. 0d.

(2) BAGDA: area, 60,256 acres, or 94·15 square miles; land revenue included in the estate of Pánchkot or Pánchet.

(3) BAGHMUNDI: area, 98,982 acres, or 154·66 square miles; 1 estate; land revenue, £241, 14s. 0d.

(4) BAIGUNKODAR: area, 41,488 acres, or 64·83 square miles; 1 estate; land revenue, £136, 12s. 0d.

(5) BANCHAS: area, 40,017 acres, or 62·53 square miles; land revenue included in the estate of Pánchet.

(6) BANKHANDI: area, 22,302 acres, or 34·85 square miles; land revenue included in the estate of Pánchet.

(7) BARABHUM: area, 410,772 acres, or 641·83 square miles; 1 estate; land revenue, £88, 10s. 0d.

(8) BARPARA: area, 28,889 acres, or 45·14 square miles; land revenue included in the estate of Pánchet.

(9) BHELAIDIHI: area, 26,266 acres, or 41·04 square miles; 1 estate; land revenue, £52, 8s. 0d.

(10) CHAURASI: area, 104,843 acres, or 163·75 square miles; land revenue included in the estate of Pánchet.

(11) CHELIAMA: area, 47,211 acres, or 73·77 square miles; land revenue included in the estate of Pánchet.

(12) CHHARRA: area, 70,989 acres, or 110·92 square miles; land revenue included in the estate of Pánchet.

(13) DOMURKONDA: area, 4096 acres, or 6·40 square miles; land revenue included in the estate of Pánchet.

(14) HESLA: area, 10,719 acres, or 16·75 square miles; 1 estate; land revenue, £45, 18s. od.

(15) JAINAGAR: area, 19,450 acres, or 30·39 square miles; 1 estate; land revenue, £61, 4s. od.

(16) JAIPUR: area, 53,043 acres, or 82·88 square miles; 1 estate; land revenue, £188.

(17) JAITORA: area, 14,399 acres, or 22·50 square miles; land revenue included in the estate of Pánchet.

(18) JHALIDA: area, 82,162 acres, or 128·38 square miles; 1 estate; land revenue, £278, 14s. od.

(19) JHARIA: area, 128,256 acres, or 200·40 square miles; 1 estate; land revenue, £256, 10s. od.

(20) KAILAPAL: area, 16,706 acres, or 26·11 square miles; 1 estate; land revenue, £19, 12s. od.

(21) KASAIPAR: area, 149,453 acres, or 233·52 square miles; land revenue included in the estate of Pánchet.

(22) KATRAS: area, 44,913 acres, or 70·18 square miles; 1 estate; land revenue, £132, 2s. od.

(23) KHASPEL: area, 166,416 acres, or 260·03 square miles; land revenue included in the estate of Pánchet.

(24) LADHURKA; area, 66,236 acres, or 103·49 square miles; land revenue included in the estate of Pánchet.

(25) LAKHDA: area, 29,602 acres, or 46·26 square miles; land revenue included in the estate of Pánchet.

(26) MAHAL: area, 14,262 acres, or 22·29 square miles; land revenue included in the estate of Pánchet.

(27) MANBHUM: area. 165,277 acres, or 258·25 square miles; 1 estate; land revenue, £170, 4s. od.

(28) MARRA: area, 11,407 acres, or. 17·82 square miles; land revenue included in the estate of Pánchet.

(29) MATHA: area, 13,375 acres, or 20·90 square miles; 1 estate; land revenue, £13, 12s. od.

(30) MUKUNDPUR: area, 4263 acres, or 6·66 square miles; 1 estate; land revenue, £17, 10s. od.

(31) NAGAR KIARI: area, 30,116 acres, or 47·06 square miles; 1 estate; land revenue, £65, 2s. od.

(32) NAICHANDA. area, 59,318 acres, or 92·69 square miles; land revenue included in the estate of Pánchet.

(33) NAWAGARH: area, 54,085 acres, or 84·51 square miles; 4 estates; land revenue, £138, 2s. od.

(34) PALMA: area, 41,681 acres, or 65·13 square miles; land revenue included in the estate of Pánchet.

(35) PANDRA: area, 153,173 acres, or 239·33 square miles; four estates; land revenue, £32, 4s. od.

(36) PARA: area, 76,385 acres, or 119·35 square miles; land revenue included in the estate of Pánchet.

(37) PATKUM: area, 191,958 acres, or 299·93 square miles; 1 estate; land revenue, £316, 10s. od.

(38) PHULKUSMA: area, 36,857 acres, or 57·59 square miles; 1 estate; land revenue, £22, 19s. od.

(39) RAIPUR: area, 85,896 acres, or 134·21 square miles; 1 estate; land revenue, £267, 12s. od.

(40) REKAB: area, 36,756 acres, or 57·43 square miles; land revenue included in the estate of Pánchet.

(41) SIMLAPAL: area, 50,158 acres, or 78·37 square miles; 1 estate; land revenue, £77, 16s. od.

(42) SUPUR: area, 122,599 acres, or 191·57 square miles; 1 estate; land revenue, £191, 18s. od.

(43) SYAMSUNDARPUR: area, 89,077 acres, or 139·18 square miles; 1 estate; land revenue, £28, 8s. od.

(44) TORANG: area, 7117 acres, or 11·12 square miles; 1 estate; land revenue, £23, 6s. od.

(45) TUNDI: area, 96,562 acres, or 150·88 square miles; 1 estate; land revenue, £127, 18s. od.

The Statistics thus furnished by the Board of Revenue return the total area of the District (after deducting the recently transferred *pargands*) at 3,174,805 acres, or 4960·62 square miles; 32 estates; land revenue, £8644, 14s. od. It must be observed here that Nos. 2, 5, 6, 8, 10-13, 17, 21, 23-26, 28, 32, 34, 36, and 40 of the above list of *pargands* constitute the large landed estate of Pánchkot or Pánchet, which embraces an area of 1,209,795 acres, or 1890·30 square miles, and pays as revenue to Government £5579, 8s. od.

These figures may be looked upon as fairly approximating to correctness, as the totals do not exhibit any great discrepancy between those obtained from other sources. The present area of the District, after recent transfers, is returned at 4914 square miles. Excluding

transfers to Bánkurá and Bardwán, the Deputy-Commissioner, in April 1870, returned the total number of estates in the District at 35, and the total land revenue payable to Government by their proprietors at £9210.

MEDICAL ASPECTS OF THE DISTRICT: CLIMATE.—The seasons in Mánbhúm are substantially the same as in the neighbouring Districts of Western Bengal. January and February are cool months, and are generally healthy. In March the hot weather begins, and continues till the middle of June, when the rains set in, and last till the end of September. The weather begins to get cool about the middle of October; and the months of November and December are cold and healthy. Fevers and bowel complaints prevail in the rains, and endemic cholera occurs between March and September. The following statement, showing the maximum and average monthly temperature of the District in 1869, is taken from the Civil Surgeon's returns:—January, maximum, 76·0°; monthly mean, 71·03°. February, max. 84·5°; mean, 71·03°. March, max. 88·0°; mean, 78·2°. April, max. 101·0°; mean, 89·0°. May, max. 99·0°; mean, 91·0°. June, max. 96·0°; mean, 88·1°. July, max. 90·0°; mean, 84·5°. August, max. 88·0°; mean, 85·0°. September, max. 85·0°; mean, 83·4°. October, max. 85·0°; mean, 79·3°. November, max. 77·0°; mean, 72·2°. December, max. 74·0°; mean, 67·5°. The monthly rainfall in 1869 was as follows:—January, 0·20 inch; February, 0·30 inch; March, 0·1 inch; April, *nil;* May, 1·13 inches; June, 8·30 inches; July, 17·46 inches; August, 7·05 inches; September, 9·30 inches; October, 4·85 inches; November and December, *nil.* Total rainfall during the year, 48·6 inches.

ENDEMICS AND EPIDEMICS.—The prevailing endemic diseases of Mánbhúm are cholera, intermittent and remittent fevers, diarrhœa, and dysentery. Malarious fever is stated to be decreasing with the continual extension of cultivation. Cholera has a tendency to become epidemic at the beginning of the hot weather and at the end of the rains. There is an epidemic of small-pox almost every year during the cold weather.

FAIRS AS CAUSES OF DISEASE.—I have already given (*ante*, pp. 297-298) a list of the principal fairs and religious gatherings held in Mánbhúm; it does not appear from the Civil Surgeon's Report that any outbreaks of epidemics can be traced to these gatherings. This result is probably owing to the fact that most of the fairs are of short

duration, and are only attended by people of the neighbourhood, who do not assemble in very large numbers.

NATIVE MEDICAL PRACTITIONERS.—The Civil Surgeon reports that there are four classes of native medical practitioners in Mánbhúm. Two of them, the *baidyas* and *hakíms*, were probably immigrants from Bengal and Behar, and are for the most part in the employ of the Rájás or large *zamindárs* of the District. *Ojhás* are the indigenous quack doctors of the aborigines, and their methods of cure consist of *mantras* or charms, and decoctions of jungle roots. *Sákhás*, or exorcists, are found only among the Santáls and the Bhúmij Kols. Their especial business is to detect witchcraft, and they differ from the *ojhás* in never employing drugs. In their view, every disease proceeds from the personal agency of witches or evil spirits, and must be dealt with in either case by appropriate incantations. Thus, cholera is attributed to a spirit called Olái Chandí; small-pox to Bisái Chandí; and epidemic fever to Marak Chandí. Before the complete establishment of the British power in Mánbhúm, many persons were put to death for witchcraft on the strength of a *sákhá's* opinion.

VACCINATION.—I condense the following account of vaccination and inoculation in Mánbhúm District from the Report on the subject by the Inspector-General of Hospitals in 1869-70:—Until recently, Mánbhúm was the great centre of inoculation for the whole of the Chutiá Nágpur Division. Most of the inoculators (called *tíkáits*, from *tíká*, a mark) were Bráhmans, and the District was divided between them, so that each inoculator had a circle within which he had an exclusive right, recognised both by other *tíkáits* and by the inhabitants, to carry on his profession. Besides this they practised in the neighbouring Districts of Lohárdagá and Singbhúm, and to a limited extent in Hazáribágh. As a rule, each family of *tíkáits* held some land which had been granted to them by *zamindárs* for their services, but depended chiefly on inoculation for a living. The average fee charged was four *ánnás* (6d.) for a male child, and two *ánnás* (3d.) for a female; but the expenses for the religious ceremonies attending the event, and the present usually made to the inoculator on the thirteenth day after the operation, made the outlay so great that it was regarded as an expense to be incurred only once in a lifetime. The instrument used was a small iron screw about two inches long, sharp at one end to prick the skin, and flattened at the other to apply

he small-pox matter, which is carried in the shell of a fresh-water mussel.

These guilds of inoculators were the chief obstacle to the introduction of vaccination into Mánbhúm. In 1866, twenty of the inoculators were employed as vaccinators; but owing to want of supervision, the experiment was so far a failure that in 1867 the Deputy-Commissioner was of opinion that 'inoculation has undoubtedly caused small-pox to become a standing disease in the District.' In 1869, Act iv. (B.C.) of 1865, prohibiting inoculation, was extended to the Chutiá Nágpur Division. Some opposition to the Act was anticipated by the Deputy-Commissioner of Mánbhúm; but the result has been that during the last season under report, viz. from April 1869 to March 1870, only one outbreak of small-pox was caused by inoculators.

VITAL STATISTICS.—There are two selected areas, one urban and one rural, in Mánbhúm District for the collection of vital statistics. The urban area, which corresponds with the Headquarters Station of Puruliá, contains a total population of 5696, of whom 3026 are males, and 2670 females. In this area the municipal constables report the births and deaths within their respective beats at the police station to which they are subordinate; and their statements are occasionally tested by an officer of the regular police. Both cremation and interment are allowed at certain fixed spots within the town, but registration of deaths is neither made nor checked at these spots. In 1873, 200 deaths were reported from the town of Puruliá, showing a death-rate of 35·11 per one thousand of population. This death-rate is high; but as 15 per thousand was due to an exceptional outbreak of cholera, the Sanitary Commissioner considered that the returns were defective, particularly in the registration of infants. The rural area of Khaspel contains 27,563 males, and 25,697 females; total population, 53,260. The *chaukidárs*, or village watchmen, report all deaths occurring in their respective villages to five different police stations; and these reports are verified by the officers of the regular police, and by the *jágirdárs* and *digwárs* of the rural police. In 1873, 578 deaths were reported from Khaspel, showing a death-rate of 10·85 per one thousand of population. The Deputy-Commissioner considers the registration in this area is imperfect, in consequence of the *chaukidárs* being under-paid; and the Sanitary Commissioner characterizes it as very bad, remarking that the deaths of infants and females appear not to

have been reported at all. Taking the urban and rural areas together, 778 deaths were reported during the year, showing a death-rate of only 13·19 per thousand, being the lowest recorded in any District of Bengal for 1873. This was due almost entirely to imperfect registration in the rural area.

GENERAL CONSERVANCY; TOWN SANITATION, ETC.—In 1873, the sum of Rs. 3329. 14. 8 (£332, 19s. 10d.), or 56·35 per cent. of the municipal revenue in Mánbhúm, was expended on sanitary improvements; of which Rs. 1269. 7. 0 (£126, 18s. 10d.), or 21·47 per cent., was devoted to conservancy, and Rs. 2060. 7. 8 (£206, 1s. 0d.), or 34·86 per cent., to opening up fresh roads.

The operations conducted are thus described in the Report of the Sanitary Commissioner for 1873:—'In the District at large, sanitation, even in the most ordinary sense of the word, is not attended to, except in the larger villages, such as Raghunáthpur, Jhálidá, Mánbázár, etc. Where municipalities exist, conservancy is looked after, and a certain amount of care and cleanliness is observed. European and native ideas differ widely in matters of household sanitation. The dwellings of the natives are constructed without the least regard to light and ventilation; and generally, heaps of bones, broken pottery, animal ordure, straw saturated with offensive liquids, dried and rotten leaves, etc. are found around them. In the town of Puruliá the sanitary arrangements were pronounced to be excellent. Since the extension of the Town Committee Act, early in 1869, the town has greatly progressed in this matter. Arrangements have been now made to prevent the recurrence of conflagrations, such as occurred in March and April 1872. All the recommendations regarding improvements that were made in 1872 were fully carried out this year, much to the delight of the inhabitants, though they had at first objected to such innovations. There are very few wells, but the tanks number between four and five thousand. Most of these are used for watering cattle, and the best are reserved for drinking, culinary, and bathing purposes. Some of them are very filthy.'

CHARITABLE DISPENSARIES.—In 1872 there were two charitable dispensaries in Mánbhúm District—at Puruliá and Pándrá. The following brief account of each is condensed from the Report on the Charitable Dispensaries of Bengal for 1872.

(1) PURULIA DISPENSARY.—This institution was established in August 1866, and is in charge of a native doctor. The attendance of out-door patients fell off slightly during 1872. The year was

healthy. Cholera prevailed epidemically in May, June, and July. The disease was limited to those parts of the District bordering on the Grand Trunk Road. Medicines were distributed, and a native doctor sent to treat the sick. Small-pox prevailed mildly and partially in March and April. The financial condition of the institution is not good. The monthly subscriptions fell from £11, 8s. od. in 1871 to £9, 5s. 6d. in 1872, owing to several subscribers having withdrawn their names. Dr. Francis, when inspecting the dispensary in January 1873, remarked also that six months' subscriptions were in arrears. The total income of the institution in 1872 amounted to £199, 4s. od., and the expenditure to £215, 16s. od., showing a deficiency of £16, 12s. od. In the same year the total number of in-door patients treated was 279; recovered or relieved, 207; died, 42, or 15·05 per cent. of the total number treated; average daily number of sick, 11·40. Total number of out-door patients treated, 2248; average daily attendance, 15·60.

(2) THE PANDRA BRANCH DISPENSARY was only sanctioned on August 16th, 1872. It was established under class III., grade 3, the Ráni Hingan Kumárí guaranteeing the building and a subscription of Rs. 54 a month (£64, 16s. od. per annum). It was opened in the December following by a native doctor. There is little accommodation for in-door patients; but 148 persons received out-door treatment in 1872, the daily average attendance being 1·40. The total income of the dispensary in 1872 was £41, 14s. od., the Government donation being £36, 6s. od.; the expenditure amounted to £39, 18s. od., leaving a cash balance in hand at the end of the year of £1, 16s. od.

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